An Introduction into Lamaism

The Mystical Buddhism of Tibet



R. P. Anuruddha

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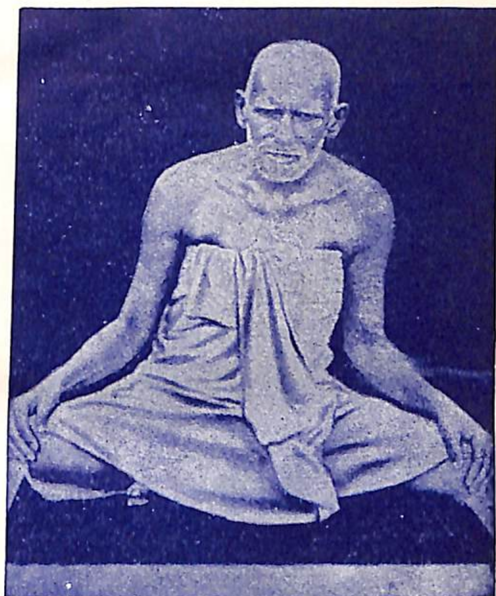
THE MYSTICAL BUDDHISM OF TIBET

R. P. ANURUDDHA

Vishveshvaranand Institute Publication—166.

Sarvadanand Universal Series

IN MEMORY OF



Swāmī Sarvadānand Ji

(1859—1942)

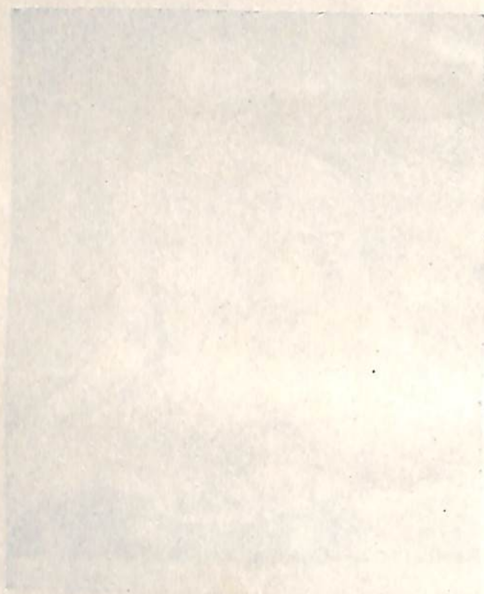


VOLUME XXXI

General Editor :

VISHVA BANDHU,

Shastri, M.A., M.O.L. (Pb.),
O.d'A. (Fr.), Kt. C. T. (It.).



Printed at
The V. V. R. INSTITUTE PRESS
and Published for
Vishveshvaranand Vedic Research Institute
by DEVA DATTA Shastri, V.V., V.B.
at Hoshiarpur (India).

S. U. Series—31

An Introduction into LAMAISM

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By

R. P. ANURUDDHA



Rs. 150

HOSHIARPUR

Vishveshvaranand Vedic Research Institute

FIRST EDITION

1959



Published by
VISHVESHVARANAND VEDIC RESEARCH INSTITUTE
P. O. SADHU ASHRAM, HOSHIARPUR
(India).

THE GENERAL EDITOR'S NOTE

1. *Svāmī Sarvadānandajī*—

Svāmī Sarvadānandajī to whose sacred memory the present series is dedicated, was born in 1859 at Bari Bassi, near Hoshiarpur. He came of a family of scholars and physicians. He received his school education at Hariana, another town near by. From his early life, he felt interested in religion and saints. He married, but his household life was cut short, soon after, by the death of his wife. Shortly after that he left his home for good to move about, freely, in search of true saints. It was in the course of those wanderings that he once came into contact with a follower of Svāmī Dayānandajī and had from him the gift of a copy of *Satyārtha-Prakāśa* (Light of Truth), being the master-piece from the pen of the said master-mind. Through the study of that classic, he was moved to the innermost recasses of his heart and, under that inspiration, set out on a lifelong mission of selfless service of humanity. For full forty-six years, right up to the end of his earthly sojourn which he reached in 1942, he moved on from place to place, preaching, through his own conduct, the importance of right thought and deed. He loved all alike but extended his warm embrace, particularly, to Harijans, being the down-trodden of the caste hierarchy.

2. *The Memorial*—

Svāmī Sarvadānandajī was associated with our Institute

organisation as a Founder Trustee and an Executive Member. He took keen interest in its work and did all he could to help this cause. It was as an humble expression of its gratitude for that long and valuable association that the Institute decided to set up, in his sacred memory, a department of popular cultural study and publication. A special fund to the tune of over Rs. 60,000/- was raised by public subscription for this purpose by the middle of 1947. But, soon after, the Institute suffered, in the wake of the Partition of Panjāb, a huge loss of its assets worth several lakhs of rupees. Since then, it has made strenuous efforts towards its rehabilitation and further development. When, in 1950, it succeeded in setting up its new printing press, it duly accorded top priority to the establishment of the aforesaid memorial department and started the present series under the auspices of the same. Thirty volumes have been issued in this series before the present one which is the thirty-first. May this association with the sacred name of a true saint continue for long to inspire and guide the Institute on the path of its duty.

3. The learned author of this book has worked quite long and hard on it. It is to be hoped that its readers will like its presentation and find it of use to them in their specialistic study of the subject treated in it.

4. My sincere thanks are due to my colleagues at the Institute through whose cooperation this volume is now seeing the light of the day.

Sadhu Ashram, VISHVA BANDHU
HOSHIARPUR.
24th September, 1959.

The Author (left) presenting the Tibetan ceremonial scarf to H. H. the Dalai Lama.



The Dalai Lama's opinion about this book is given in the Preface.

PREFACE

The reasons which have inspired the writing of the present work are two-fold. The first is the personal contact with His Holiness the Dalai Lama and His Holiness the Panchen Lama of Tibet. The year 1956 A.D. was marked by the millions of Buddhists in the East and the West as the 2,500th anniversary of Lord Buddha's birth. This anniversary or the Buddha-Mahā-Jayantī was officially celebrated by the Government of India, sponsored and supported by the Buddhists and the Hindus alike. In connection with this celebration, a Buddhist Symposium was held at New Delhi and the two Pontiffs of Tibet were invited by the Government to participate in the Symposium and thereafter to tour the holy places of Buddhism.

At that time I was the Bhikṣu in-charge of the Ānanda Vihāra, Bombay, a Mahā-Bodhi Society centre, and I took the rare opportunity to invite the Tibetan spiritual and temporal heads to our temple. The invitation was graciously accepted and responded to on the 9th of December, 1956. All those who had the privilege to be present during the Tibetan reception ceremony at the Ānanda Vihāra were deeply impressed by the nobility, friendliness and informality of the two young Grandlamas who won the heart of the Indian people. After this historical visit, quite a lot of visitors approached me to know about the Creed of the Lamas of which they confessed their ignorance. Some others

frankly admitted that they had the idea that Tibetan Buddhism or Lamaism* was a crude and corrupted form of Lord Buddha's teachings, connected with devil-worship, black magic and sexual "rituals". I tried my best to explain the true nature of Lamaism and then I was urged by the inquirers to prepare a book on the subject of Lamaism. A few days later, I was again with the two Grandlamas at Holy Isipatana; Sārnāth, the place where Lord Buddha delivered his first great Sermon. Thereafter we proceeded to Buddhagayā in order to worship at the famous temple and under the Bodhi-tree where the former Śākya prince Siddhartha obtained the Highest Enlightenment, and there I took a vow to write as soon as possible, a book on Lamaism, an introduction and guide to further studies.

The second reason is the inspiration that I got by reading the life and works of the Hungarian scholar of Tibetology, Alexander Csoma de Körös, who was born in 1784 at the village of Körös in the state of Transylvania (in Hungary). His family belonged to the aristocratic military nobility who were for many generations stationed near the Turkish border. Young Alexander studied at different universities of his country and then at Göttingen in Germany. His intention was to become a surgeon, but he gave up this plan in favour of research on the origin of the Magyars (the people of Hungary) who, he supposed, originated in the Trans-Himālayan region. In 1820, when he was 36 years old, he left his home with a little luggage on his back and a stick in his hand and wandered literally on foot to Persia, Afganistan and arrived a year later in the Punjab (India), crossed Kashmir and entered Ladakh. At Kanam, near the Tibetan border and at other places also, he studied the Tibetan language, while,

*Tibetans, however, neither call their religion 'Buddhism' nor 'Lamaism' but simply 'Sangs-rgyās-kyi-chös' i. e. 'The Religion of the Buddha,' or even more simply 'Dam-pa chös,' i. e. 'The Holy Religion,' the latter word corresponds with the Sanskṛt equivalent 'Ārya Dharma.'

living in the poorest possible condition, and facing a rough climate and also starvation. Csoma de Körös's ambition to find the trace of his people in the sacred Tibetan scriptures failed, but this did not hinder him from continuing, with zeal and determination, the study of those scriptures. He remained at Ladakh up to the beginning of 1831 and then proceeded by stages to Calcutta, where he became a sub-librarian of the Asiatic Society of Bengal. Here he completed his first Tibetan-English dictionary and published it in 1834. In 1842 he left Calcutta in order to reach Lhasa the holy city of Lamaism in Tibet, via Sikkim, but unfortunately he fell ill at Darjeeling and died there in direct view of the Himālayas. His death was a great loss for the learned world because Tibetology was then just in its infancy, and the place of Csoma de Körös could not be filled so soon. It is due to this great scholar that Tibetology has become more and more popular. In gratitude, the Hungarian Academy of Science presented to the Asiatic Society of Bengal a marble bust of Csoma de Körös, which is now standing at its entrance. The Japanese Buddhists, however, went a step further and canonized him as a Bodhisattva, a future Buddha, and built a temple to him.*

In the present work I have tried to give all fundamental features of Lamaism, the Tibetan form of Buddhism; its history, rituals, Tantricism and Iconography, but I do not pretend to have given a complete account of this vast field of religio-philosophical ideas. It is impossible to cover the whole field in one book. For the most earnest student of Lamaism and Tibetology, I have given at the end a list of books which may be consulted for further studies.

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*Since 1956 there is functioning, at Budapest, the capital of Hungary, the first Buddhist Priest-Seminary of Europe. It is sponsered by the Hungarian Government in cooperation with the Ārya Maitreya Maṇḍala, the foremost Mahāyāna Buddhist Order in the West. The Seminary is called "Bodhisattva Csoma de Körös Priest Seminary."

It was never my intention to write a bulky book but rather one which would especially appeal to the general public. There are a number of books on Tibet, but all of them are not accessible to the general reader, either because they are out of print or too costly. Knowing this, I have written only an Introduction into Lamaism, which I hope will be appreciated by all whether they are Buddhists, Hindus, Theosophists, Rosicrucians or members of other Orders and Societies with similar interests.

It is hoped that this book will add to a better understanding and mutual respect among the followers of the *Ārya-Dharma* of which Buddhism is a direct branch.

Before concluding the preface, I have great pleasure in telling the readers, that I had the privilege of receiving an invitation from His Holiness the Dalai Lama to see him at Mussoorie in the Himālaya. A private audience was given to me on the first of June, 1959, which lasted for over an hour. His Holiness told me that he very much appreciated the pains which I had taken in the study of Lamaism and also in writing a book on it, and he said that he would be pleased to go through the manuscript.

On the 12th of June I received from the Private Secretary to His Holiness the Dalai Lama, a letter dated 10th June, 1959 in which he inter alia writes :

> "His Holiness the Dalai Lama said that your manuscript "An Introduction into Lamaism......" is on the whole praiseworthy......and His Holiness is very pleased to see your interest in writing a book on Buddhism for the welfare of others......etc."

My thanks are due to the authors whose works I have consulted. I have tried to acknowledge all references as far as possible. But, through oversight, some of them might have remained unnamed. For that, a due apology is hereby offered.

I am specially thankful to my spiritual Guru the

Venerable Lama A. Govinda of Almora (India) who has kindly allowed me to use some of his writings.

Further my thanks are due to Mr. S. Khanna (Contractor and Engineer) and his family, of Chembur, Bombay, for having looked after my comfort during a period of four months, and thus enabled me to write the greater part of the present book in quiet and peaceful surroundings.

I am also much indebted to Professor Vishva Bandhu, M.A., M. O. L. (Pb)., O. d'A (France), Kt. C. T. (Italy), Honorary Director of the V. V. Research Institute and General Editor of the Sarvadanand Universal Series for inviting me to settle at the Institute and for publishing my book.

I am grateful also to Professor Bahadur Mal, M.A. Head of the Religious and Philosophical Deptt. of the same Institute and to Shri Ram Nath B.A., LL.B., Shri Akhilanand M.A., and Shri Shruti Sheel M.A. for going through the manuscript and reading the proofs.

A chart of the diacritical signs representing the different sounds of the Devanāgari alphabet for writing Sanskṛt is given on page 16. The Tibetan alphabet could not, because of technical reasons, be given in the first edition but we hope to be able to do so in a second edition of the present work. In spite of all attention paid to the reading of the proofs, some printing mistakes and misplacing of the diacritical signs have occured. A corrigenda at the end of the book will be helpful to the reader.

R. P. ANURUDDHA

V. V. R. INSTITUTE,
HOSHIARPUR, (India).
17th Sept. 1959.

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AN INTRODUCTION INTO LAMAISM

The Mystical Buddhism of Tibet

A CHART OF DIACRITICAL TRANSLITERATION OF ROMAN AND SANSKRIT ALPHABET

a = अ, *ā* = आ, *i* = इ, *ī* = ई, *u* = उ, *ū* = ऊ,

ṛ = ऋ, *ṝ* = ॠ, *e* = ए, *ai* = ऐ, *o* = ओ, *au* = औ,

aṁ = अं, *aḥ* = अः ।

k = क्, *kh* = ख्, *g* = ग्, *gh* = घ्, *ṅ* = ङ्,

ç = च्, *ch* = छ्, *j* = ज्, *jh* = झ्, *ñ* = ञ्,

ṭ = ट्, *ṭh* = ठ्, *ḍ* = ड्, *ḍh* = ढ्, *ṇ* = ण्,

t = त्, *th* = थ्, *d* = द्, *dh* = ध्, *n* = न्,

p = प्, *ph* = फ्, *b* = ब्, *bh* = भ्, *m* = म्,

y = य्, *r* = र, *l* = ल्, *v* = व्,

ś = श, *ṣ* = ष्, *s* = स, *h* = ह,

kṣ = क्ष, *tr* = त्र, *jñ* = ज्ञ ।

CHAPTER I

The Fundamental Teachings of Gautama the Buddha

Before giving an exposition of Lamaist Teachings etc., it is necessary that the uninitiated reader should become acquainted with the fundamental teachings of what is known in the West as "Buddhism," in order that he may get a better understanding of, and an orderly introduction to Lamaism.

The existence of Lord Buddha has been proved without any doubt whatsoever. He was born in B.C. 623 in the Lumbini garden in Nepāl, seven miles from the Indian border; the son of king Śuddhodana and queen Mahāmāyā Dēvī. He was named Siddhārtha, (the family name was Gautama*) and he belonged to the Śākya clan, which lived in the city of Kapilavastu, whose ruins can even now be visited 13 miles from the Lumbini garden. Prince Siddhārtha grew up at the court of his father, where he received the thorough education that befitted a member of the Kshatriya or warrior caste. A famous Brāhman seer, Atiśa by name, predicted the future of the child who was born in May, most probably on the full-moon day. The seer said that the Prince would become either a mighty king or a Buddha, which means an all Enlightened One. This latter name is not a personal one but

*In Pali Gotama.

the highest epithet in the religious and philosophical world of India.

According to traditional Buddhist legends, prince Siddhārtha was the Bodhisattva (the Buddha-elect) whom his mother had seen in a dream in the shape of a white elephant nine months before she gave birth to her son. Mahāyāna and Theravāda Buddhists alike firmly believe that Lord Buddha had through many rebirths perfected himself in order to become a Buddha. In the Jātakastories* there are about 550 tales of the former births, whether human or animal of the Bodhisattva, in which he had been many times a God, a Brāhman or a Kshatriya. Here are some numbers of Jātakas in which the Bodhisattva had been mentioned as a Hindu god : The Bodhisattva is described as reborn as Mahābrāhma in the stories nos. 99, 135, 541 ; as god Śakha in 31, 202, 228, 264, 291, 300, 372, 373, 374, 386, 391, 410, 417, 450, 458, 469, 470, 489, 512, 535, designated as king of the gods in numbers 82 and 439, as god Dharma (the Moral Law personified) in number 457, as god Bhaddasala in No. 465 ; as a wise deity in number 74, as god of the air in numbers 104, 369, 419 and 449 ; as god of the Sea in 146, 190, 296 ; as deity of trees (rukhadevatā) in numbers : 18, 19, 38, 102, 105, 109, 113, 139, 187, 205, 207, 217, 227, 272, 283, 294, 295, 298, 307, 311, 361, 400, 412, 437, 475, 492, 520 ; as god of the sacred Kuśa-grass (Poa cynosuroides) in number 121 and as god of forest in number 13. More than fifteen times he was born in Brāhman families, as a Caṇḍāla (outcaste) only twice and into the lowest caste only once. Besides that he was born seven times as king of the monkies and other animals partly mythological, divine or semidivine animals of the Hindu pantheon. Many of these stories may of course be mere Indian folklore but they illustrate in a beautiful way how difficult it is to become a Buddha and how much sacrifice and renunciation a

*First time translated from the Pāli into Latin by the late Danish scholar Fousböll.

candidate for Buddhahood must make before reaching the goal sublime.

The Hindus claim that Lord Buddha was an avatār* of god Viṣṇu, the ninth in the line. Although there is no word about this in the Buddhist records, but there may be basis for this theory, as Buddha himself said that he many a time had been a god in previous lives. However, while some Hindus maintain Buddha to be an avatār, others do not consider him to be one. The Purāṇas† themselves are divided in their view on the matter. Some of them, like the Bhāgavata-purāṇa, for instance, include Buddha among the avatārās of Viṣṇu, while others do not. Among those that mention him it is said that a person named Buddha, son of Arigāna, will be born among the Kikatas in order to delude the enemies of the gods (the asuras). According to the Paurāṇic legends, the apparent object of the Incarnation, was to abolish the sanguinary sacrifices prescribed in the Vedas.‡ But the real object was to

*i.e. an incarnation of a god as a human or animal being or spirit, etc.

†Ancient Hindu-scriptures.

‡It seems, however, that the compilers of the Purāṇas have confused Buddha with Budha. The latter is the name of the fourth planet of the Hindu system of Astrology. Budha is the equivalent of Mercury. The first name Buddha is spelt in devanāgari as बुद्ध, the second Budha is spelt बुध. Another theory is that the Bhāgavata-Purāṇa and others had not Gautama, son of S'uddhodana in mind when they declared that a person, called Buddha would appear as an avatār, but probably the second (prehistorical) Gautama Buddha not to be confused with Gautama Buddha of the Mahā-Bhadra Kalpa (of the present world period). Ceylonese authorities mention 24 Buddhas of the present Kalpa and Captain J. Forbes mentions in his article in No. 54 JASB 1836, five Buddhas alleged to have existed prior to the Mahā-Bhadra Kalpa, their names being : Brāhma Buddha, Gautama Buddha, Tanhankara Buddha, Medhaṅkara Buddha and Saraṅkara Buddha. In the Purāṇas the "Person called Buddha" is described as an Indian Sādhu (hermit or ascetic), with long hair and beard, long pink robe and with lota (water-vessel) of a Sādhu. This description does not fit in with the Gautama Buddha of our kalpa. Furthermore we should not forget that the father of that Buddha of the Purāṇa is mentioned to be Arigana and his family or tribe to be Kikatas, hence then Purāṇa has probably to do with a Buddha of remote times.

make the demons and wicked men court their own destruction which, would be the inevitable result of their contempt of the Vedas, the rejection by them of caste, and the denial of existence and power of gods. Needless to say that such an avatār of Viṣṇu is never accepted by Buddhists, and fortunately even not by the more enlightened Hindus among whom Śri Śankarāchārya should also be counted. Mahātma Gāndhi somewhere said : "It is my definite opinion that essential parts of the teachings of Buddha now form an integral part of Hinduism. It is impossible for Hindu-India today to retrace her steps and go behind the great reformation that Gautama effected in Hinduism. By his immense sacrifice, his great renunciation and by the immaculate purity of his sacrifice by his life, he left an indelible impress upon Hinduism and Hinduism owes an eternal debt to that great teacher. Gautama was saturated with the best that was in Hinduism and gave life to some of the teachings that were buried in the Vedas and which were overgrown with weeds. His great Hindu spirit cut its way through the forest of meaningless words, which had overlaid the golden truth that was the Vedas—And, wherever the Buddha went, he was followed by and surrounded not by non-Hindus but by Hindus, those who were saturated with the Vedic Law. But the Buddha's teachings like his heart was all-expanding and all-embracing and so it has survived his own body and swept across the face of the earth. I claim this achievement as a triumph of Hinduism. Buddha never rejected Hinduism but he broadened its base. He gave it a new life and a new interpretation. Gautama was a Hindu of Hindus. He was saturated with the spirit of Hinduism, with the Vedic spirit. What he did was therefore to introduce a living reformation in the petrified faith that surrounded him."

At the present time various Buddhist temples and resthouses in different parts of India have been built by the famous Hindu Seth Shri Birlaji and his family. And the Government of India has spent thousands of rupees for the

restoration of Buddhist holy places like Sārnath and Buddhagaya and has officially celebrated and supported the 2,500th birth year anniversary of Lord Buddha. Buddhism, or rather the teachings of Lord Buddha never vanished from India but had become a part and parcel of true Hinduism.

When prince Siddhārtha reached the age of 16, his father wished him to marry. On the request of the nobles and kings whose daughters were invited to come to Kapilavastu in order that prince Siddhārtha might choose one from among them as his wife, he had first to prove his ability in all kinds of martial sports known at the time. He stood the test and after having broken a mighty bow he chose from among the maidens, his cousin Yaśodharā* as his wife, and lived with her for about thirteen years. The prediction of the Brāhman seer Atiśa however came true. Prince Siddhārtha was inclined more and more towards quiet meditation and solitude, and after having seen the predicted four signs ; an old man, a sick man, a corpse and a yellow robed ascetic, he decided to leave his home in order to search for enlightenment and solve the riddle of suffering in the world. Even the birth of his son, whom he called 'Rāhûla', the fetter, could not prevent him from leaving home for the homeless life.

Six years of extreme asceticism followed in the jungles around Uruvelā (now Bodhgaya or Buddhagaya). He became the pupil of renowned yogies like Ālāra Kalāma and Uddāka-Ramaputra-Rudrak. Although he left them after having digested their teachings, he continued, together with five Hindu ascetics, the life of self-mortification. At the advent of the seventh year, however, he realized that the way of self-mortification would never lead him to enlightenment and liberation (Skt. Bodhi and Mokṣa), so he gave it up, much to

*In Tib. Grags hdsin-ma. Most probably Siddhārtha had two wives, the second was called Gōpā, in Tib. Sa-hts'o-ma. According to Ceylonese authorities, prince Siddhārtha's wife was also called Subhaddakachurāna. It is, however, claimed that both latter names are identical with Yas'odharā.

the distress of his companions who left him immediately. At the fullmoon-night of Vaisākha-month (April-May), prince Siddhārtha got supreme enlightenment by seeing the sacred sign of OM (ॐ) in the moon. He recognised the chain of causation, the twelve nidānas. Further he recognized the Four Noble Truths of Suffering, which are essentially the same as the four Ayur-Vedic truths about bodily suffering. The Enlightened One remembered his past lives, too.

After attaining Buddhahood he was not eager to preach, saying to himself "With much difficulty have I apprehended the Ārya-Dharma.* There is no need to preach it now. This Dharma is not easily understood by those who are overcome by greed and hatred. The greedy, shrouded by the mass of darkness, do not see this Dharma, which goes against the stream, abstruse, profound, difficult to perceive, and subtle."

It is said that Brāhma Sāhampati, the highest Brahma, however, read the thoughts of the Buddha, and fearing that the world might perish through not hearing the true Ārya-Dharma, left the Brahmaloka,† and approached the Buddha and persuaded him to preach the Ārya-Dharma saying to him :—

> "In ancient times there arose in Magadha a Dharma, impure, evolved by the corrupted, (hinting at animal sacrifices and other evil ignoble practices). Open the gate to immortality ! May they hear the Dharma as understood by the Stainless ! Just as one standing on the summit of a rocky mountain, would behold the people around, even so may the All-Seeing Wise One ascend the palace of Dharma ! May the Sorrowless One look

*Ārya Dharma : the Religion of the Āryans, i.e. the Indians.
Ārya means : Noble, supreme, holy etc.
Dharma means Laws, religion, moral duty etc.

†Brāhma Loka is the highest of the seven upper worlds among the fourteen Hindu worlds, heavenly abodes and nether worlds.

below upon the people, plunged in grief and overcome by birth and decay!

"Rise, O! Hero, the Victor in battle, the caravan-leader, the debt-free one! proclaim the Dharma! There will be those who will understand the Ārya-Dharma.

When the Highest Brahma entreated Lord Buddha for the third time, he surveyed the world with his Buddha-eye (the Third Eye) and he perceived beings with little as well much dust in their eyes, with keen and dull intellects, with good and bad behaviours, easy or difficult to be taught, and others who live perceiving the dangers of evil and of a rebirth.

Lord Buddha, therefore realised the truth in the entreaty of Brahma and said :—

"Opened to them are the Gates to Immortality. Let those who have ears repose confidence. Being aware of the weariness of it. O Brahma, I did not preach amongst men, this glorious and Āryan-Dharma."

The delighted Brahma-Sāhampati, thinking: "I made myself the occasion for the Blessed One to expound the Dharma", respectfully saluted the Buddha and returned to Brāhmaloka.

The Enlightened One went to Benaras and met at Sarnath, Holy Isipatana, the five ascetics, his former friends and to them he preached the famous Dharmacakrapravartana-sutra (The sermon of Turning the Wheel of the Dharma). Lord Buddha spoke about the suffering and the origin of suffering, the liberation from suffering, and the Noble Eightfold Path which leads out of suffering. By preaching the Noble Fourfold Truth of Suffering Lord Buddha, however, did not teach something new. But it was he who laid the most emphasis on these truths. Nobody had done this before him. Therefore, we may consider Lord Buddha Gautama to be unique in this respect and not unique in preaching the so-

called Anātta, the no-soul doctrine, the egolessness etc. In fact Lord Buddha never made a statement to the effect that there is no soul or that there is one. He always kept to his principle to never go to extremes. Although he was preaching the ancient Ārya-Dharma in a new light, he discarded the priestcraft of his day, which had added many useless and meaningless sacrificial rules and thus forgotten the deeper moral teachings of the Vedas and Upaniṣads. It was for this reason that Lord Buddha could no longer admit the infallibility of the sacred scriptures. This, however, does not mean that he rejected the Vedas ; he certainly never did so. In the "Dhammapada" it is said by Lord Buddha :—

19. "If a heedless man recites even a large portion of the Sacred Scriptures yet does not act up to the teachings, he is like unto a cowherd who counts the cows of others ; he does not share in the life of a monk.

20. If a man recites but a small portion of the Sacred Scriptures, understanding the Dharma thoroughly and following it ; if he, having destroyed passion, ill-will and infatuation, correctly realises the Dharma ; if he is of open mind, one who has abandoned attachment to aught which is here on earth or in the next world such a man becomes a sharer in the life of monk."

By these two verses it is made clear that Lord Buddha considered it to be a blessing to know the Sacred Scriptures* (the Vedas because Buddhist scriptures did not exist in his life-time) even if only a portion of it. Original Buddhism, created in India is a part of the Ārya-Dharma, Nay the true Ārya-Dharma itself. However, on going abroad to other countries near and far, Buddhism adapted itself to the circumstances which it met and to the mentality of the people. In

*i.e. the Ṛg. Yajur, Sāma and Atharva Vedas.

that way Buddhism has much changed outwardly in the course of more than 2,500 years, of existence, though, the fundamental principles of the doctrine have remained almost unchanged.

Lord Buddha was in his 35th year when he attained Supreme Enlightenment under the Bodhitree at Buddhagaya (its descendants are still known by the same name and worshipped by millions of pilgrims) and for 45 years he wandered around in India preaching his new message of the ancient Ārya-Dharma and he got a large number of followers, and strange enough, most of his followers were Kshatriyas and Brāhmanas; but Śudras, (the caste of menial workers) and even the Çaṇḍālas—(outcastes) were also admitted as laymembers or as members of his Sangha (brotherhood of monks). Lord Buddha did not agitate against the caste-system. He always avoided friction with the Society in which he lived and on which he was dependent for his and the other fellow-monks' daily upkeep. What Lord Buddha really objected to, was the idea that only by birth, a man could be a Brāhmana, Kshatriya, Vaishya or Śudra. Such was the illogical belief of the proud upkeepers of a system which has brought much misery upon the Indian people, but fortunately, it is now, thanks to Gandhi and the present Government of India, dying out. By law, untouchability is forbidden, though it still prevails in primitive villages and among some fanatics. Here I may give a few verses from the Dhammapada, which clearly demonstrate the opinion of Lord Buddha about caste, and what he called a Brāhmana.

393. "A man is not a Brāhmana by reason of his matted hair or his lineage of his caste; in whom are to be found Truth and Law, he is Pure and him I call a Brāhmana.

394. O thou of evil understanding, what avails thy matted hair, what avails thy deer skin? Outwardly thou cleanest thyself, but within all is darkness.

396. I call not a man a Brāhmana because he is born of a Brāhmana-mother ; such a one, if affluent, may be addressed as "Sir." But he who is without worldly belongings and is free from attachment him I call a Brāhmana.

405. Him I call a Brāhmana, who laying aside his rod, abstains from using it on all creatures, whether they be moving or still ; who neither kills or incites others to kill."—

In the Mahābhārata* it is also said :

"He should be called a Brāhmana who possesses these virtues namely, truth, liberality, forgiveness, good conduct, mercy, pity and self-control."

Some followers of Lord Buddha might be astonished to read the lines in which it has been said that Buddhism is a part of the Ancient Ārya-Dharma, nay it is the Ārya-Dharma itself ! In the same way we should also include Jainism, Sikhism and what now-a-days is called Hinduism, in that one great Tree of Ārya-Dharma, because all these branches of religion, sprung up in India, are members of the same tree ; we should be happy to recognize and admit this instead of objecting to it and denying this statement. We have to study all the holy scriptures in order to understand and realize how much in common they have. We should investigate a matter first and then only have we the right to judge it. We are living in very critical times, evil forces are at work to destroy humanity. However, these evil forces are not from without but from within. Out of the misled and irreligious mind of "modern men", misusing natural forces, miraculously hidden and fettered in the atoms, releasing them and using them for murderous purposes. It is to be seen whether the recent use of atomic power for "peaceful" purposes will really be a blessing for humanity or lead to the successful destruction of

*The Indian Epic.

it. All true, religious, progressive and pure minded thinkers should unite against these evil forces in men, uproot them by force of moral-precepts and a feeling of responsibility for the welfare and happiness of humanity and other living creatures. As long as modern science is in the hands of irreligious men, there will never be peace in this world ! A blending of modern science and of ancient wisdom would do wonders and create a peaceful world, a true Dharmaloka (world of moral law).—In the first sermon of Lord Buddha to the five ascetics in the deerpark of Sarnath he said :

> "Open your ears, O monks ! Deliverence from mortality is found. I teach, I preach the Dharma. If you walk according to my teachings you will be partakers in a short time of that for which sons of nobles will leave their homes and go to the homeless life—the highest end of religious effort ; you will even in this present time apprehend the truth itself and see it face to face. There are two extremes, O monks, which the truth-seeker ought to avoid; the first one is a life of sensualism which is low, ignoble, vulgar, unworthy and unprofitable ; the other is a life of extreme asceticism, which is painful, unworthy and unprofitable. However there is a Middle Path, discovered by the Tathāgata (Buddha) a path which opens the eyes and bestows understanding, which leads to peace of mind, to higher wisdom, to full enlightenment, to eternal peace, 'Nirvāṇa'. This Middle Path, which the Tathāgata has discovered, is the noble Eightfold Path (Aṣṭāṅga mārga) viz. Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Meditation. This is the Middle Path which the Tathāgata has discovered, which is the path which opens the eyes, bestows understanding, which leads to peace of mind, to

higher wisdom, to perfect enlightenment, to eternal peace—'Nirvāṇa'.

Continuing his sermon Lord Buddha said :

"Birth is attended with pain, old age is painful, disease is painful, death is painful, association with the unpleasant is painful, separation from the pleasant is painful, the non-satisfaction of one's desire is painful, in brief, the coming into existence is painful. This is the Noble Truth of suffering."

"Verily it is that clinging to life which causes the renewal of rebirth, accompanied by several delights, seeking satisfaction now here, now there—that is to say, the craving for a gratification of the passions, or the craving for a continuity of individual existence or the craving for annihilation. This is the Noble Truth of the origin of suffering. And the Noble Truth of the cessation of suffering consists in the destruction of passions, the destruction of all (selfish) desires, the laying aside of, the getting rid of, the being free from, the harbouring no longer of this thirst. And the Truth which points the way is the Noble Eightfold Path. This is the foundation of a world of Righteousness, Peace and Happiness."

And further the Buddha explained to the ascetics the chain of Inter-dependent Origination* as follows :

"On ignorance (of the four Noble Truths) depend moral and immoral thoughts and deeds and bodily and vocal expressions : on moral and immoral thoughts and deeds and bodily and vocal expressions depends consciousness ; on consciousness depends material and immaterial factors of an individual ; on material and immaterial factors of an individual depends the six organs of senses ; on the six organs of senses depends contact ; on contact depends sensation ; on sensation depends desire ; on desire depends attachment ; on attachment depends becoming ; on becoming depends birth ; on birth

*In Tib. rten-hbrel-yen-lag-btchu gnis. Pronounced : Ten-del-yen-lag-chu gni. In Sanskṛt : pratitya samutpāda, or the 12 nidānas.

depends old age, death, sorrow, lamentation, misery, grief and despair."

It is admitted by all Buddhists that Lord Buddha was endowed with the Divine Eye and Divine Ear (that means in modern terms gifted with clairvoyance and clairaudience). He also possessed in the main nine high qualities. He was devoid of greed, hate and ignorance; he was the All-Enlightened One; endowed with supreme wisdom and the best conduct; he was the knower of the universe and he was supreme in taming men; he was besides the Teacher of gods and men, Omniscient and Holy.

Gautama the Buddha himself proclaimed about the coming of a Buddha:

> "Know that from time to time a Tathāgata (a Buddha) is born into the world, fully enlightened, blessed and worthy, abounding in wisdom and goodness, happy with knowledge of this world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a blessed Buddha. He thoroughly understands and sees, as it were face to face, this universe, the world below with all its spirits, and the world above and all beings, all Brāhmanas, gods and men, and he then makes his knowledge known to others, the Truth he proclaims both in its letter and its spirit, lovely in the beginning, lovely in the middle and lovely in the end; the higher life does he proclaim in all its perfections."

Lord Buddha preached the Ārya-Dharma for forty-five years in India and got a large response from the people because he was preaching a Middle Path and not an extreme doctrine, and this Middle Path was the Noble Eightfold Path, namely; Right Understanding, Right Thought, Right Speech Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Meditation. By Right Understanding is

meant the realisation of the four Noble Truths as explained in Lord Buddha's first Sermon :

> "This is suffering ; this is the cause of suffering ; this is the cessation of suffering and this is the path that leads to the cessation of suffering."

Right Thought means the aspiration or resolve to free oneself from selfish desires, from anger and hate and to fill oneself with compassion for all living beings.

Right speech is the absence of falsehood and of words that cause hate and anger and are harsh or profane. Meaningless speech, blackmailing, slander and deceitfulness, boastful talk are likewise excluded as not being in accordance with Right Speech.

Right Action is abstaining from killing, injuring or inciting the killing of any living being ; and the abstaining from theft and adultery, from drunkenness and gambling.

Right Livlihood is abstaining from modes of life which involve wrong speech and action, and also abstaining from trading in weapons and opium and other harmful drugs and poisons, as well as in living beings, and in meat and fish. A true follower of Lord Buddha can never be a butcher, hunter or a fisherman nor can he be connected with the evil practice of vivisection or misusing animals for space travel or other doubtful scientific research.

Right Effort is fourfold, to wit the effort, when no immoral thought has arisen, to prevent it from arising ; when an immoral thought has arisen, to get rid of that immoral thought ; when a moral thought has not arisen, to endeavour that the moral thought may arise ; and when the moral thought has arisen, to develop the moral thought.

Right Mindfulness is mindfulness or watchfulness about the body or any part of the body, also mindfulness about feeling, mindfulness about speech and mindfulness about thought.

Right Meditation, has four stages. The first stage is

the feeling of joy and pleasure free from passion and evil thoughts. The second stage is the feeling of joy and pleasure free from reasoning and investigation. The third stage is the feeling of equanimity towards joy and pleasure. The fourth stage is the feeling with no pleasure and no pain but with the purity of mindfulness and equanimity.

When Lord Buddha had preached the Dharmaçakrasutra to the five Sādhus (hermits), he further said :

"O, Monks, as long as, the absolute true knowledge regarding these four Noble Truths under their three aspects and twelve modes was not perfectly clear to me, so long did I not acknowledge, in this world, together with gods, māras and Brāhmanas, amongst the hosts of sadhus and Brāhmanas, gods and men, that I had gained the Incomparable Supreme Enlightenment. Whenever, O Monks! the absolute true knowledge regarding these Four Noble Truths, under their three aspects and twelve modes, became perfectly clear to me, then only did I acknowledge in this world that I had gained the Incomparable, Supreme Enlightenment. And there arose in me the knowledge and insight—'Unshakable is the deliverance of my mind, this is my last birth, now there is no more rebirth."

When Lord Buddha had finished his first sermon, there arose in the Venerable Kaundinya (in Pali Kondañña) the dustless, stainless eye of Truth, and he said :

"Whatever has arisen, all that must inevitably perish."

And Kaundinya took his refuge in the Buddha and Dharma.

The earthbound deities exclaimed :

"This excellent Dharmaçakra, which could not be expounded by any ascetic, Brāhmana, god or

demon in this world, was expounded by the Blessed One, at the Holy Isipatana near Benaras (Sarnath)."

And all the devas of the Cātummahārājika, Tāvatimsa, Yāma, Tuślta, Nimmānarāti, Paranimmitavasavatti ; and the Brāhmas of Brahma, Pārisajja, Brahma-Purohitta, Mahā-Brāhma, Parittābha, Appamānābha, etc., etc. also raised the same joyous cry.*

Thus at that very moment, at that very instant, this cry extended as far as the Brahmaloka.† These ten thousand world systems quaked, tottered and trembled violently.

A radiant light, surpassing the effulgence of the devas, appeared in the world.

Then the Blessed One said :

"Friends, Kaundinya has indeed understood !
Friends, Kaundinya has indeed understood !"

The Truth set forth in this first sermon may be said to be the basis of all the Buddha's later teachings, and in the Four Noble Truths and in the Noble Eightfold Path we find the true way for an escape from the misery of Samsāra, the round of birth and death.

Lord Buddha preached according to the mentality and ability of understanding of his listeners. He spoke in a simple vernacular mixed with parables to the common men, he preached a higher, more philosophical doctrine, to the learned ones and to the select few he preached the esoteric doctrine known in later days as the Tāntras.

It is however, still believed by Western and some Eastern scholars that Lord Buddha only preached a simple doctrine and did not teach an esoteric one. If this were true, Buddhism would be a religion of pure nihilism and certainly

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*All names are in Pāli.

†Brahma-world or realm.

never would have got such a tremendous response both from the large mass of common folk and high class learned people, like the Brāhmanas and the nobility. Such men like Sāriputra, Maudgalyana and Aniruddha would never have become Lord Buddha's disciples, if he had not taught them in a more learned and esoteric way.

The Ven. Narada Mahāthera of Ceylon, a very zealous and most orthodox Theravāda-monk of our time, admits in his "Manual of Buddhism"—Chapter IX that, what he (the Buddha) taught was merely an infinitesimal part of what he knew. "He taught only what was necessary for our deliverence." But there is the story as it occurs in the Theravāda Sect Tripitaka.

"On one occasion the Buddha was passing through a forest and he took up a handful of leaves and said: "O Bhikkhus,* what I have taught you is comparable to the number of leaves in my hand, what I have not taught you is comparable to the number of leaves in the forest."

Of course the Theravādins interpret these words in their own manner, so that it may fit into their simple and undeveloped doctrine, called in Pāli "Dhamma", which according to them is not identical with the Sanskṛt term "Dharma". From the philological point of view, it sounds absurd and intellectually insincere. But from the point of view of the Theravāda-followers there may be a sense in saying that 'Dhamma' and 'Dharma' are not identical—if we understand by the term "Dhamma" the teachings of the Theravāda-sect and by "Dharma" the teachings of the Mahāyāna, Vajrayāna, Mantrayāna and all other liberal and broad-minded sects and schools of the Ārya-Dharma.

The above parable with the (simsapa) leaves it taken from the Sūtra-Nikāya V. 437 of the Pāli-cannon, and it continues as follows :

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*A Pāli word for a Buddhist monk.

"And, why, monks have I not revealed everything that I know to you? Because, monks, it does not conduct to profit, it is not concerned with the holy life, it does not tend to repulsion, to cessation, to calm and to superknowledge, to perfect wisdom and to Nirvāṇa. That is why I have not revealed it."

Those last sentences are certainly Theravādic-additions and could not have been uttered by the Buddha himself. The Mahāyāna, Vajrayāna etc. never claimed to have fixed their teachings for all time to come. Tibetan Buddhism or Lamaism, is a flexible religion, ever ready to accept and to consider other Truths. The most profound doctrines, however, are the oral and not those which are committed to writing. In the Tibetan language, the secret or esoteric doctrines are called gSang-wai gDam nGag, these teachings were never taught to everyone but only to the few selected ones, who were found fit morally and intellectually. In latter times, however, in the time of Siddhas.* some felt the urge to write down certain teachings in order to preserve them. In order that those secret teachings may not fall into the hands of unworthy persons, the lamas invented a secret language which in fact was nothing but the Tibetan language out of which they often used the most ordinary and even vulgar expressions for hidding the most sublime ideas.

In recent years there have been published some books in the West dealing with the "Secret Doctrines and Tibetan Yoga," or about Tibet's greatest Yogi Milārepa and about Padmasambhava the founder of Lamaism and of the Red-cap sect. The renowned French lady Madame David-Neel has in co,operation with her late Sikhimnese adopted son Lama Yongden published a lot of books, mostly on her own experience of her life in Tibet. The Maha Bodhi Society of India, Calcutta, published

*A Siddha is a Yogi who has attained perfection or supernatural power which is called in Sanskṛt Siddhi and in Pāli Iddhi.

in 1958 a small booklet "The Secret Oral Teachings in Tibetan Buddhist Sects" by Madame David-Neel. It is an interesting introduction to those secret teachings.

Lama Tāranāthas Mystic Tales,* translated long ago by the German scholar A. Gruenwedel (1914) were retranslated by Prof. Bhupendranāth Datta, Calcutta into English and published by the Ramakrishna Vedānta Math Calcutta in 1944. For the initiated reader (there are almost none in the West) this book is an interesting reading, but for the general uninitiated reader it is a horrid one and not fit to make a useful propaganda for Buddhism. It is not yet clear to me why the learned translator took upon himself such a job without giving a proper commentary on the book which is written in the more or less secret language (veiled language). As a specimen of this secret language, I am retelling the most interesting part of Padma-sambhava's life story which entirely is written in the Sandhyā-bhāṣā (twilight language). The story had been partly translated by S. W. Laden La, and is published by W. Y. Evans-Wents in "The Tibetan Book of the great Liberation." Oxford University (1954). The story gives an account of Padma-sambhava's initiation in the secrets of the Buddhistic Çakra-Yoga by a Dākinī.‡

Śri (the Dākini) lived in a sandaltree-garden in the midst of a burning place, at a palace, made of human skulls. When Padma-sambhava went to the door of the palace he

*The story also appears in Lama A. Govinda's 'Grundlagen Tibetischer Mystik.'

‡A Dākinī is according to Hinduism an evil female spirit believed to move in space (Skt. Akas'a). The Tibetan word for Dākinī is mKhah-hGro ma, pronounced Kha-do-ma. In Buddhist Tāntricism Dākinīs are only symbols for the inspirational power of the human consciousness (Skt. Bodhiçitta). Writers on Buddhist Tāntricism have upto the recent time confused Dākinī with the Hindu S'akti, the female passive power or energy of the Deity, which is, however completely absent in Tibetan Tāntricism.

found it closed. Then he saw a water-carrying maiden servant, and Padma-sambhava merged into the state of deep meditation. By the magical power of his contemplation it became impossible for the maid to pass him by, and her water-carrying came to a stop, when the maid thus stood in front of him, she drew out a crystal knife and cut her own chest. Padma-sambhava saw in the upper part of the maiden's bosom the forty-two peaceful forms and in the lower part, the fifty-eight terrible forms of the Dhyāni-Buddhas. The maiden then said to Padma-sambhava ; "I see, that you are a powerful yogi. Look at me, haven't you confidence in me ?" Padma-sambhava bowed down and begged pardon and asked for instruction. She replied, "I am only a servant" And she opened the door of the palace requesting him to enter.

When Padma-sambhava entered, he saw the Dākinī sitting on a sun and moon throne. In her hands she held the duple-drum (Damaru) and a bowl made of a human skull and she was surrounded by thirty-two serving Dākinis who presented to her gifts and requested her to unveil to them the esoteric and exoteric Doctrines.

Now appeared in the space over the Dākinī, the one hundred peaceful and terrible forms of the Dhyāni-Buddhas (the same which Padma-sambhava had seen in the open chest of the maid-servant)

The Dākinī, however, turned towards Padma-sambhava and said, "Look at the deities and ask for initiation." And Padma-sambhava replied, "As all the Buddhas through the world-periods have had Gurus, so also may you be my Guru and admit me as your pupil."

Thereupon the Dākinī let enter into her body all the peaceful and terrible forms of the Dhyāni-Buddhas* and

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*Dhyāni-Buddhas are meditative Buddhas, not historical beings serving only as aid to meditation.

changed Padma-sambhava into the syllable HŪṂ. And while the syllable HŪṂ rested upon her lips, she gave him the initiation (Abhisheka) of (Buddha) Amitābha. Thereafter she swallowed the Hûṃ and inside her stomach Padma-sambhava got the secret Avalókiteśvara-initiation of the body, speech and mind. This is the story. And now we give the esoteric significance of Padma-sambhava's initiation by a Dākinī according to Lama A. Govinda. The Sandal-tree-garden in the midst of a burning ground is the world of life and death, lovely in appearance, but surrounded by death and disease. The Dākinī is living in a palace of human skulls, the human body, the inheritance of millions of past live-forms, the materialisation of past thoughts and deeds, the Karma of the past.

Padma-sambhava is finding the door of the palace to be closed ; he has not yet found the key to the significance of corporality. The true nature of the body is hidden for him.

Then appears the maid-servant, who brings water into the palace. "Water" means life-force, prāṇa. Padma-sambhava interrupts now the normal stream of this force by the power of his concentration, i.e. by mastering the breath. Because of this it is said, that the water-carrying of the maid was stopped by the yogic power of Padma-sambhava. The maid cut thereafter with a crystal knife (the merciless, sharp, profound and penetrating analytical insight and knowledge) her own breast, i.e. she unveiled the hidden, inner nature of corporality, and Padma-sambhava sees the Maṇdalas (mystic circles) of peaceful, terrifying forms of the Dhyāni-Buddhas. He recognises now, that the body in spite of its impermanence is the temple of highest forces and attainments.

He bowed down before the maid servant, which had shown herself by her action to be a Dākinī, and he requested her to instruct him ; whereupon she asked him to enter the palace of her lady. Humility, freedom and the will to see

things as they really are, open to him the hitherto closed door of the palace ; the entrance to the secrets of his own body and its working forces.

Padma-sambhava now sees the Chief-dākinī, who is sitting on a sun and moon throne. "Sun" and "Moon" mean the polarized psycho-cosmic solar and lunar forces which rule men. The hour-glass shaped handdrum (Skt. Damaru) in her right hand is the symbol of the eternal rhythm of the universe and of All-penetrating transcendent sound of highest reality of the Dharma to which the Buddha after his Enlightenment hinted when he said, that he would beat the drum of immortality to the suffering world.

In her left hand the Dākinī held a skull bowl with blood. the symbol of Knowledge, which can only be won at the price of death.

And so, as the body of the Enlightened One is endowed with thirtytwo marks of physical perfection, so also the Chief-dākinī is endowed with thirty-two serving dākinis.

When Padma-sambhava asks her for instruction, appear the two already mentioned Maṇḍalas* of the "mild and angry deities" in their full reality in the space over the head of the dākini. But in the moment of initiation they melt with the dākini, which thereby reveals herself to be the embodiment of wisdom of all Buddhas (and is therefore called Sarva-buddha-dākini).

But Padma-sambhava is changed into the root-syllable HŨṂ and he becomes one with the object of his devotion, in other words, the Sādhaka,† who identifies himself entirely with the Mantra, becomes one with the inspiring force, the zeal for Enlightenment of all the Buddhas, and gives to all

*A Maṇḍala is a magic circle very essential in Lamaist-ritual and Tāntricism of the Hindus and Buddhists.

†A believer, a devotee, a worshipper.

the conscious centres of his body, the blessing of Buddhahood, by transforming them into vessels of Enlightenment ... etc.

Now, the reader will have understood, what the secret language of the lamas is, and also that all teachings written down are to be comprehended in an esoteric way. It must however be said, that much misuse has been made of the esoteric teachings when they fell into the hands of charlatans.

CHAPTER II

The Schism in Buddhism and some edicts of king Ashoka.

Already in Lord Buddha's own lifetime disputes and wranglings on doctrinal questions arose among his nearest disciples. It often happened that the disputes took such a form that he left the assembly and lived for some time alone until the Bhikkhus* had calmed down and regretted their misconduct and returned to Lord Buddha. After Lord Buddha's death, still greater disputes broke out and in order to settle them a council was held about three months later under the auspicies of king Ajataśatru. It lasted for seven months. According to Theravāda tradition, the Tripitaka, or the Three-Baskets, of Discipline (Vināya), discourses (Sūtra) and Psychology (Abhidharma) was for the first time rehearsed, in that council, but they were not yet committed to writing which only occurred in Ceylon about 80 B. C. at Aluvihāra, in the reign of king Vaṭtagāmani Abhaya. It is rather doubtful that the Abhidharma wrs rehearsed at the first council at Rajgriha in Northern India. Most probably, the third pitaka come into existence at a much later date, hence we may say that originally the Teachings of Lord

*A Buddhist monk, litterally it means a mendicant or religious beggar.

Buddha were in the form of the Sūtra and Vinaya and even these suffered many alterations and changes before they were committed to writing.

After the Schism during the second council at Vaiṣāli, two separate schools of Buddhism came into existence, the Hinayāna and Mahāsānghika. The Hinayāna, the lesser Vehicle to salvation, was divided into 18 different sects of which only the Theravāda sect is still existing in Ceylon, Burma, Thailand and Cambodia. The Mahāsānghikas, the forerunners of the Mahāyāna school, divided themselves likewise into many sects and subjects. They became much more powerful and spread all over Japan, China, Tibet, Mongolia, Siberia, to the Volga, Baltic countries, Java, Sumatra, Bali, Nepal etc. etc. Today Buddhism claims to have about 500,000,000 of followers, most of them however belong to the Mahāyāna school. What was the reason of the unfortunate schism among the members of the Sangha? Traditionally it is said that many Bhikkhus* of the Vajji clan intended to relax the strict Vinaya-rules and declared that the following ten points were not harmful and therefore not unlawful :—

1. It is fit to store salt in horns etc. in order to season unsalted food.
2. It is fit to eat food as long as the sun's shadow has not passed the meridian by more than two finger's breadth.
3. It is fit for a Bhikkhu, who has already finished his meal to eat another meal without going through the due Vinaya rite if he intends to enter a village.
4. It is fit to perform the Uposatha ceremony in separate buildings in the case of a large Sima (Jurisdiction).

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*In Sanskṛt=Bhikṣu, in Pāli=Bhikkhu, in Tibetan=sGelong (s being a prefix, is not pronounced)

5. It is fit to perform any Vinaya ceremony first and then take the consent of the absent Bhikkhus.
6. It is fit to conform to the practice of teachers and preceptors.
7. It is fit for a Bhikkhu who has finished his meal to drink that milk which has changed its original state but has not yet become curd, without getting the due Vinaya rite done.
8. It is fit to drink unfermented palm-wine.
9. It is fit to use mats without fringes.
10. It is fit to accept gold and silver (money).

These ten points were the main reasons for the schism, however nowadays all these points, appear to be, more or less, useless and ridiculous.

According to the Buddha himself the monks had the right to change minor Vinaya-rules when necessity for it was felt, therefore the majority of the second Buddhist council decided to abolish or to change ten of 273 rules which they regarded as minor and unimportant and which could not prevent the monks from living the holy life. However, a fanatic monk called Yasa came to hear of "these heretical teachings" and decided even at the cost of his life to nip them in the bud. The Therāvāda claims that he succeeded, but the Truth is that his mission was a great failure because the majority left the council and held their own much larger council. Only about 700 Hinayāna-monks could hold their council but more than 10,000 Mahāsānghikas participated in the other one which aimed at reforming the Sangha according to the need of the time and the democratic decision.

The third council was held under the reign of the famous Indian King Ashoka or Dharmāshoka, to whom it is due that Buddhism spread almost all over India and the neighbouring countries. During this council the Bhikṣus were tested and expelled from the Order if they failed to utter the orthodox views of the Arahat Moggaliputta Tissa under whose

influence the king had come. However Ashoka* himself was not a fanatic but a rather broadminded man, which can be clearly proved by his many rock edicts such as this one :—

"All sects deserve reverence for some reason or other. By thus acting a man exalts his own sect and at the same time does service to the sects of other people."

Or this :—

"I have also appointed ministers of Dharma in order that they may exert themselves among all sects, monks as well as worldly men. I have also had in view the interest of the clergy, of Brāhmanas, of Bhikṣus, of Nirgranthas† and of various sects among whom my officers work. In this way acts of Dharma are promoted in the world as well the practice of Dharma, viz., mercy and charity, truth, and purity, kindness and goodness, by positive rules and by religious sentiments. Of these two methods that of positive rule is of poor value, it is the inspiration in the heart which best prevails. It is solely by a change in the sentiments of the heart that religion makes a real advance in inspiring a respect for life, and in the anxiety not to kill living beings."

In another edict king Ashoka says :

"The king honours all sects, he propitiates them by alms. But the beloved of the gods‡ attaches less

*King Ashoka was both a Hindu and follower of Lord Buddha, which also can be proved by his edicts.

†Nirgranthas were most probably the Jains, followers of Lord Mahāvīra, a contemporary of Lord Buddha. The Jains are nowadays in minority in India. But their compromiseless principle of perfect Ahiṁsā (non-violence) has influenced both Buddhism and Hinduism, although they never went to such extremes as the followers of Lord Mahāvīra.

‡King Ashoka called himself, Devapriya' the beloved of the gods.

importance to such gifts and honours than to the endeavour to promote their essential moral virtues. It is true that the prevalence of essential virtues differs in different sects. But there is a common basis and that is gentleness and moderation in language. Thus one should not exalt one's own sect and decry the others; one should not deprecate them without cause but should render them on every occasion the honour which they deserve. Striving thus, one promotes the welfare of his own sect while serving the others. Whoever from attachment to his own sect, and with a view to promote it, exalts it and decries others, only deals rude blows to his own sect."

"Hence concord alone is meritorious, so that all hear and love to hear the beliefs of each other. All people, whatever their faith may be, should say that the beloved of the gods attaches less importance to gifts and external observances than to the desire to promote essential moral doctrines and mutual respect for all sects. The result of this is the promotion of my own faith and its advancement in the light of the Dharma." etc. etc."

Ashoka was an ardent believer in the unity of all religions of India. King Ashoka the great Constantine of Buddhism was indeed the man who made Buddhism a world religion. After the third Buddhist council at his capital Pātaliputra, today called Patna in Bihar State, it was decided to send missionaries to all known countries of the world in order to preach the peaceful principles of Ārya-Dharma. His missionaries went as far as Egypt, as the sect of the Essenes* proves, and of which Jesus Christ most probably also had

*The Essenes were Jewish hermits, following Buddhist-principles. This semi-Buddhistic sect counted about 4000 members.

been a member and who lived for sometime with them near the Mount Herbol in Palestine.

Buddhism flourished in India, its motherland, up to the 12th century A. D. when the Muslim invaders penetrated into India from the West, they destroyed most of the temples, both Hindu and Buddhist, and slaughtered thousands of monks. Śri Śankarāchārya is, by orthodox Hindus, considered to be the Great Destroyer of Buddhism, but this is not true for Śri Śankarāchārya lived in the 8th century A.D. and Buddhism still flourished till about 400 years after him. It is a well known fact that Śankarāchārya in his lifetime was abused by other Hindus to be a 'Prachchanna Bauddha' a secret Buddhist, for he formed his Vedānta-philosophy after Nāgārjuna's well known Śūṅyatā (Voidness) Doctrine and called it Māyā (illusion).* There were little of fighting among the Buddhists and the Hindus in the lifetime of Lord Buddha and some centuries after him, and even for about three hundred years after King Ashoka, and Buddhists and Hindus lived peacefully side by side, and the Buddhists were more or less, still regarded as Hindus. Only after the Hinayāna-school was largely propagated, there arose a grave controversy among the followers of the Hindu religion, Jainism and Buddhism, not only out of doctrinal differences, but also out of pure jealousy and fear to lose hold of the lay public on which all priests depended for their upkeep. This was also the time when the caste-system became, more rigid as it never had been in Buddha's or King Ashoka's lifetime.

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*But the Doctrine of Māyā, which is a magical and illusory show, is not invented by S'ri S'ankara, he only introduced new (buddhistic) ideas into it. The similarities between the Doctrine of S'ūnyatā and the Māyāvāda of the Vedānta are obvious. In the Padma-Purāṇa we read : "Māyāvādam aschchāstram prachchhanam bauddham." (The Doctrine of Māyā is a bad doctrine and a covert form of Buddhism).

CHPATER III

Introduction of Buddhism into Tibet

Tibet is one of the most facinating and secluded countries in the world, not only because of its being situated on the roof of the earth, being surrounded by awe-inspiring lofty mountains but also because of the fact that Tibet is in possession of a mystical religion, the Buddhism of the Himālayan people, in the West called Lamaism.

The name of Tibet, however, was already known under different forms in ancient times and the first mention of this country is dated from the time of Herodotus who wrote in his book 111, 102–5, that in the North and North-east of Kaspastyros (Kashmir) is a sandy desert in which there would live some kind of "ants" larger than foxes, and which during the construction of their abodes dig out sand rich in golddust. The people took this golddust from the "ants" by cunning. For a long time it was believed that this story was a mere legend. Recently, however, observations have been made that even now the goldmines of Tibet are exploited by similar methods as in the time of yore. Herodotus, the great Greek historian, had of course no direct knowledge about Tibet, nevertheless, his description of the sandy desert applies to many a part of Tibet. Strabo, however, had a clearer idea about the geographical and geological formation of the country and he localized the "goldland" on a mountain

plateau of 3000 'Stadiens.' Ptolemaios attained the peak of ancient geographical knowledge, and his statements were still valid up to the 17th century A. D. Ptolemaios knew also the name of BOD, which can be traced in the terms 'Bautsos and Bautae.' The Tibetans themselves call their country Bód-Yul i.e. the country of the Bods. Edrisi called it Tobbet in 1154 and Marco Polo in the 13th century Tebot, but Odorico de Posdenone Tibet. All these names with the exception of Bod-yul are more or less unknown among the people of Tibet, only the more educated and those who have been pilgrims to India learn to use the word Tibet.*

In Tibetan scriptures the terms Thod-bod and Thõ-põ are used many times and we can believe that the name Tibet is derived from these words. Chinese travellers and merchants had known Tibet many centuries before any Europan entered the country. We shall, however, pass them by and talk only about the time when the first Westerners entered the country. The earliest record about the exploration of Tibet by a Westerner is dated back to 1624 when the Portuguese Jesuit Father Andrada penetrated to the fountain-region of the Satledsh via India and Kashmir. Father Andrada experienced the 'mysterious mountain sickness' and he thought that it was due to poisonous mist. He also recorded the tremendous heights of the Himalaya and he found on their tops, a very large plateau, most probably the 'sandy desert' of Herodotus.

After Father Andrada a number of other zealous Catholic missionaries tried to reach Tibet and settle down there, in

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*According to Sarat Chandra Dās, the word Tibet represents two Tibetan words, meaning "Upper-Bod" by which name the central and western portions of Tibet are occasionally called by the natives.

According to H, G. Raverty in JASB 1895 Vol. LXI. part 1, page 82, Tibet should be properly spelt Tibbat and the actual meaning of the world would be : "fine wool" which is obtained from the roots of the hair of goats, and which is woven into fine and soft fabrics-shāls-which is the signification of this latter word.

order to spread the gospel of the Roman Church. Among them were the Jesuits Gruber and de Dorville. They, in the year 1661 wandered to Lhasa, via Peking over the Kukunoor. There they could remain for two months only, and then they travelled to India. The Capuchin missionary Desideri marched from Leh* in Ladakh to Lhasa in the year 1715-1716. He remained in the capital of Tibet upto 1729. From 1741-60 the Capuchin Order had a mission at Lhasa, which demonstrates the tolerance of the Tibetan Buddhists. It must be said of course that they did not make any important conversion but tried to make of Christ a Buddha in order to delude the simple minded people. Being left in peace, the Catholics grew more and more arrogant and later openly abused Lamaism and the Teachings of Buddha, and it became worse when they tried to participate in the political life of the country. The authorities then expelled them from the country and it was the end of Christian missions in Tibet. Father Huc and Gabet reached Lhasa with a Mongolian caravan on the 29th of January 1846 but forced by the Chinese Governor they had to leave the city on the 15th March. Father Huc has written a book about his experiences, which is interesting reading in spite of his maligning Lamaism of which he did not understand much, being blinded by prejudice and fanatism. In our time the late Swedish explorer Sven Hedin visited Tibet several times but failed to get permission to visit Lhasa. Madame David-Neel of Paris was the first lady to reach Lhasa in disguise and she has written as before mentioned, a number of books which have been translated into many other languages. Two Austrian mountain climbers† escaped during the II world war from the PW-camp at Dehra-Dun (India) and reached Lhasa with much difficulty. They

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*Leh is the capital of Ladakh.

†Harrer and Aufschneiter. The first mentioned wrote a book on their adventures. "Seven Years in Tibet," which became a best-seller in Europe and is translated in many Western languages.

were allowed to stay at Lhasa for about seven years. Theos Bernard of America visited Tibet once, but unfortunately he and his caravan were murdered in 1946 by members of a wild tribe in Baltistan on his second journey to Tibet. A limited number of other Europeans visited Tibet but their number does not go beyond one hundred. To the Chinese and the Indians Tibet had almost always been an open country, and still today Hindu pilgrims from India are allowed to go to Mount Kailash, the seat of Śiva and Pārvatī, for pilgrimage and to visit the holy lake of Mānasarovar.

When the 14th Dalai Lama and the 10th Panchen Lama visited India in 1956 they got a most cordial welcome by the whole of the Indian nation, both Hindus and Buddhists alike. The Dalai Lama is the spiritual and temporal head of Tibet and an emanation of the great Bodhisattva Chenrezig* (Avalókiteśvara) who for the good of the world incarnates himself again as a boy after giving up his present body. Here it will be of interest to narrate the story of the present Dalai Lama as given in a letter, written by the Tibetan regent to Mr. Wu of China in 1940: "When he (the future Dalai Lama) was born, an image of the home where the parents dwelt appeared in the holy lake of Ch'u 'k'o-chi, and this was later again seen and confirmed by an investigating party headed by myself. Furthermore, various divine omens foretold that he was to be born in the eastern part of Tibet. Yet three parties were sent out in three different directions to make sure, that a true incarnation could be located. The party sent to the east headed by Ch-ts'ang (Kyi-tsang) Hutuktu at first found fourteen male children who bore extraordinary omens and rare appearance. Among them was this boy by the name of La-mu-tan-chu, born on the sixth day of the sixth month of the I-hai year (1935) into the family bearing the surname of Ch'i in the vicinity of Kum-bum monastery in the Kukunoor. At the time of his birth, all the people in the same village saw

*In Tibetan spelt: spyan-ras-gzigs.

a felicitous rainbow pointing towards his house. Afterwards, when the investigating party arrived at his house, although both the father and the mother had no knowledge of the Tibetan language, the little boy was very happy to see the party and uttered words in the Tibetan dialect. Then he was tested by four articles which had been in daily use by the Dalai Lama, each of the four articles had a replica. The boy picked up the genuine one in each case. Therefore, all the people ecclesiastical and secular, rich and poor, old and young sincerely believe that he was the true incarnation of the 13th Dalai Lama. Since this has been agreed upon unanimously, the performance of the lotdrawing from the golden vase was thought to be unnecessary and he is to have his hair shaved and be ready to take the vows. As Keng-ch'en year is astrologically appropriate, the 14th day of the sixth month (February 21st, 1940) has been selected for the installation ceremony of ascending the Pontific Chair. It is hoped that this will meet with the approval of the Central Government, and an early reply is requested."*

The history of Tibet was for the first time committed to writing in the reign of the Buddhist ruler, King Śron-btsan-sgam-po (Pronounced Śong-gam-po) who was born in 617 A. D. According to Tibetan oral tradition, some Indian Bhikṣus (Buddhist monks) visited the country and presented to the King Tho-tho-ri, a large collection of Buddhist Sanskṛt texts, most probably canonical books, the Tripiṭaka. Nobody in the king's court could however read the Indian Devanāgari script (the letters of the gods) and the first Buddhist mission, sad at heart, returned to their native country. The prince Śron-btsan-sgam-po did not forget this event of which he was a witness and from that time on he suffered from a kind of inferiority complex. In order to

*The original text is much longer. Only a synopsis has been given from: "The Historical Status of Tibet" by Tieh-Tsang L ?, published in 1954 by the Columbia University of New York.

raise the dignity and respect of his people, he soon after ascending the throne, created a powerful army, and fighting with great courage and determination, he defeated the Chinese who off and on, attacked the Tibetan frontiers. Not interested in the conquest of China, he retired to his own capital which was then already Lhasa. In order to establish relation with both the Chinese and Nepalese kings he asked them to give to him in marriage their daughters. King T'ai-tsung of China sent his daughter Wen-Ch'eng, a most beautiful lady and a keen Buddhist, and so was the Nepalese Princess Bhrukuti or Bribsun (which is a corruption of the Sanskṛt word Bhri-kuti). The king of Tibet married both, as it was the custom of those days. Both ladies were very much loved by the Tibetan people and in time they were considered to be female Bodhisattvas (Buddhas to become). It was by the influence of the two princesses, that the Tibetan king became a zealous follower of Lord Buddha. Already at their arrival in Lhasa they presented to Śron-btsan-sgam-po the golden images of Gautama, Maitreya and Akṣobhya Buddhas (which are still in the Potala, the palace of the Dalai Lama).

The two wives of the king got the names of white and green Dölma (Tārā) after their death. The white is the Chinese princess Wen-Ch'eng and the green one the Nepalese princess Bhrukuti. Both the glorified queens of the Tibetan king are now presented in beautiful gold and brass images, in Bodhisattva attitudes and garments. They have on their heads a five-pointed Bodhisattva crown. The upper part of the bodies are naked, their hands are in a blessing attitude and holding lotusflowers.* The green Tārā is still very much venerated in Nepal by both Hindus and Buddhists, but the

*The white Tārā (Sitatārā) in Tibetan sGrol-dkar is seated in padmāsana, the lotus-seat, in Tibetan rdo-rje rgil-krung. She has the Third Eye and beside this also eyes on hands and feet. The green Tārā, in Tib. sGrol-ljan is seated with the right leg bent down and with the left one drawn up.

Hindus regard her as the goddess of mercy (Tārā is another name of Lord Śiva's spouse or Śakti) and the patron of their country and the Buddhist worship in her the Bodhisattva Dölma.

In 1956 the fourth Conference of the World Fellowship of Buddhists was held at Kathmandu, the capital of the Nepalese Kingdom. The young Queen presented to every Delegate a beautiful brass-image of the green Tārā. The writer of this book had also the honour to participate in the Conference and to receive from the queen the same image.

King Śron-btsan-sgam-po sent a delegation of sixteen members under the guidance of his able minister Ton-mi-sam-bho-ta to India, in order to study Sanskṛt and to invent a script for the Tibetan language. After some years a few surviving members of the delegation returned to Tibet in the year 632. The Tibetan alphabet created from the Lantsa script, a reformed kind of Devanāgari, was adopted by the king as the alphabet of the Tibetan language and from then on all events of Tibetan history and all sacred books of Buddhism were translated and written down in that script.

The inventor of the Tibetan Script himself translated a number of Buddhist works of Sanskṛt and he is therefore recognised as the father or creator of the Tibetan literature.

Although king Śron-btsan-sgam-po tried his best to spread Buddhist principles by adopting and propagating the ten virtues, Buddhism did not flourish in Tibet in his own lifetime because of the stout opposition by the then still powerful Bön-religion. The king however built a few monasteries ; among them are Ramoche and Jokhang at Lhasa. Even the world famous eleven storied abode of the Dalai Lama, the Potala, had been begun by Śron-btsan-sgam-po, as the remains of a smaller structure tell us.

Buddhism was, in the reign of King Khri-śron-Ide-bstan, (755-797) declared to be the religion of Tibet. Soon thereafter the king sent for the learned Bhikṣu Śāntarakśita

of the Nālandā Buddhist University in Northern India. Probably, Śāntarakśita preached an extreme nihilistic doctrine, too scholastic for the common people. His mission was therefore a failure. Things became worse, when heavy storms and epidemics caused a great damage to life and property. The Tibetan people were then more or less still attached to the superstitious beliefs of the Bön-religion, a bitter enemy of Buddhism, which ascribed these calamities to Śāntarakśita's godless teachings. In order to save peace in the country and even the life of the Indian monk, the king advised him to leave Tibet ; Śāntarakśita returned to India and to the University of Nālandā. Here he met the powerful Guru Padma-sambhava,* a renowned exponent of the Tāntric-school of Buddhism. Bhikṣu Śāntarakśita had known Padma-sambhava before and so he had suggested to the Tibetan king that he should invite him in order to defeat the Bön sorcerers, the king agreed. Śantarakśita recommended to Padma-sambhava to proceed to Tibet. In Tibet Padma-sambhava or Guru Rimpoche established the Nying-ma-pa Sect, or the so called Red-Cap sect. Padma-sambhava introduced a conical shaped cap for the Buddhist monks in order to distinguish them from the Black-Cap wearing Bön-priests. Padma-sambhava succeeded in defeating the Böns, but he was wise enough to adopt whatever was good in that religion. Now-a-days the Bön-religion still exists in some Eastern parts of Tibet, but it is almost unrecognizable, it being so similar to Lamaism. It has borrowed much from Buddhism ; even the images of Lord Buddha and Bodhisattvas can be found in Bön-temples.†

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*Mahātma Gandhi is believed by the Tibetans, to be an avatār, an incarnation of Padma-sambhava, according to a lecture delivered at the Mahā Bodhi Society, Calcutta, in 1938 by the renowned Indian Buddhist Scholar Rāhul Sānkrityāyan.

†Read Ewans-Wentz's publication "The Tibetan Book of the Great Liberation" which deals with the legendary life and works of Guru Padma-sambhava.

After the successful work of Padma-sambhava, the Indian Bhikṣu Śāntarakśita returned to Tibet and did some missionary work. He died there at the end of the eighth century A.D. Soon thereafter the Tibetan king called for another learned Indian monk, the skilled commentator and disciple of Bhikṣu Sāntarakśita, Kamalaśila of the Nālandā-Vihāra. The main reason for calling him may have been the fact that some Chinese monks with very nihilistic views,* even more nihilistic than Śāntarakśita's had been, had entered Tibet and were getting influence especially among the intelligentia and the well-to-do classes. King Khri'-Śron-Ide-btsan arranged for a public disputation, as it is and was the custom in Tibet, in order to find out as to who was the cleverer of the opponents. The king decided in favour of Bhikṣu Kamalaśila and declared the Chinese monks as defeated. They had to submit and to leave the country. The followers of the Chinese monks became so enraged that they arranged the assasination of the Indian monk Kamalaśila. It is reported that the king himself felt very ill at heart on account of this sad event and he soon died heartbroken.

His son Mu-ne-btsan-po was, like his father, a devoted Buddhist and his adherence to the Buddhist teachings went so far, that he freely distributed his wealth among the people much to the distress of his heirs. His own relations killed him and set on the throne his brother, Khri–Ide-śron-btsan, Under his reign, however, Buddhism continued to flourish and he also arranged for fresh translations from the Sanskṛt Buddhist works into Tibetan and in 814 he published the first Sanskṛt-Tibetan dictionary, the Mahāvjuutpatti.

The king had two sons, the elder son was named Glan-dar-ma (Lang-darma). He was irreligious and cruel-minded. In order to avoid a persecution of Buddhism under his rule,

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*They were exponents of the 'Do-nothing-School', in Chinese called Wu-wei.

king Khri-lde-ŝron-btsan named his younger son, prince Ral-pa-chen, to be his successor. King Ral-Pa-chen (816-838 A. D.) showed himself to be a worthy successor of his father. His own youngest son became a Buddhist monk at the inspiration of his devoted father. However friends and partisans of the neglected and superseded elder son of King Khri-lde-ŝron-btsan, Glan-dar-ma, decided to murder his younger brother the king Ral-pa-chen, and to put Glan-dar-ma on the throne, in which they succeeded. Glan-dar-ma was a born enemy of Lord Buddha's peaceful Teachings, and the first thing which he did was to close down the Lama-monasteries and to force the Lamas to return to a secular life. He buried Buddhist-images and even killed a number of monks. Many pious monks left the country and took refuge in the North, in order to continue their monastic life in more peaceful surroundings. The people of Tibet, very devoted to Buddhism, felt aversion towards the cruel rule of Glan-dar-ma and in the year 841 A. D. a monk took upon himself the task of liberating his people from that enemy of their religion, after having seen the Bodhisattva Dölma (Tārā) in a dream. Dressed as a Bön-priest, with black cap and riding a black horse he arrived at the spot where a Bön devil-dance was being performed, and the monk joined in it. The king was present. During the dance the monk took from his dress a bow, and with a well-aimed arrow, killed the king, then he hurried off on his horse into the river and crossed over to the other shore. He then wore the black robe inside and the white outside, and his horse became a white one. The trick was that the monk had coloured the horse with a black colour which was washed off by the water of the river and so the monk who killed the Julian of Buddhism in Tibet could escape safely.*

Here it must be stated, that Buddhism does not

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*His name was Lha-lung palgyi and he belonged to the Ye-pa lamasery.

encourage killing of any living being, it is contrary to Lord Buddha's teachings which are based upon perfect Ahiṁsā (non-violence).

All this, the monk who killed Glan-dar-ma certainly had known and he had also known that he was breaking the first precept. However, in order to save his people and the beloved religion of Tibet he was ready to suffer the evil consequences of his Karma (action) in this or the world to come.

No powerful king succeeded Glan-dar-ma. The banished monks returned and they got more influence than ever before. Dpal-hkohr-btsan (905-923 A. D.) was the last king who resided at Lhasa, capital of Tibet. His own son left Lhasa and established in Ladakh a new kingdom (since 1840 a part of Kashmir) including also the districts of Guge and Spurang under his rule, and divided them later among three of his sons. The most renowned among them was hkhor-Ide who renounced his throne in favour of his younger brother, to become a Lama along with two of his sons. It was hkhor-Ide who inspired the famous Indian Buddhist Scholar Dīpaṅkara Śrijñāna of the Vikramaśila Vihāra (monastery) in Bihar to come to Tibet in 1038 A.D. And in spite of his age, (he was then 58 years old) the Indian Guru Dīpaṅkara (also known under the name of Atiśa) proceeded to Tibet, and thanks to him, Buddhism took deep roots in the Tibetan soil for the benefit of the entire country. Guru Atiśa had a chief-disciple Dom-ton by name, who became the first patriarch of the new reformed Kadam-pa sect, which 300 years later was transformed into the Gelug-pa or Yellew-Cap sect of Guru Tsongka-pa. Guru Dīpaṅkara or Śrijñāna is known in Tibet under his Tibetan name Dpal-mar-med-mdsa Ye-Ses and Jo-vo-rjo pal-Dan Atiśa. Guru Atiśa, as we may call him henceforth, was born in 982 A. D. in Eastern India at Sahor. His father was king Kalyāṇa Śri and lived at the palace of the same name. Here Guru Atiśa was born. The

then famous Buddhist University of Vikramaśila was also situated in the same territory. It is said that Atiśa began attending school at the age of three and that at the age of eleven he became a Grammarian. Āchārya Jitari, a forest-dweller in the jungle around Sahor gave to Atiśa the advice to study at the Buddhist University of Nālandā so that he may become, later on, a Bhikṣu. Because there were still traces of attachment in Atiśa, the Āchārya thought it unwise that Atiśa should live so very close to his father's palace, as this would make it difficult for him to overcome his pride and his longing for home. With the consent of his parents, Atiśa proceeded to Nālandā University and reported himself to the headmonk of the Vihāra, Bhikṣu Bodhibhadra. Not yet being 20 years of age he had, according to the Buddhist monastic rules, to wait for nine years in order to get the ordination of a Bhikṣu. He was however admitted as a novice (śramanera), and was allowed to wear the yellow robe. He got from the headmonk Bodhibhadra the name of Dīpaṅkara Śrijñāna in remembrance of Lord Buddha Dīpaṅkara who lived long before our Gautma Buddha, but whom the later one had met as a Bodhisattva. After a year's study at the Nālandā University he was taken by Bodhibhadra to the Guru Maitripada Adavaya-vajra; also known as Avadhutipada, who possessed supernatural powers (Siddhis). With this learned monk, Atiśa stayed for about six years and studied all the scriptures, the mantras and the teachings of the Siddhas. When eighteen, Atiśa left for Rājagriha (now an important place for Buddhist pilgrimage in the Bihar State, North East of India) and wandered to Vikramaśila in order to get admitted to this great centre of Mahāyāna Buddhist learning. At the northern gate of the University he met the famous Guru Naropa who was the renowned Guru of Marpa the Translator (of Tibet). It was the custom of those days that a scholar-monk should be in-charge of one of the main gates of the Universities of Nālandā and Vikramaśila. Guru Naropa was in-charge of the northern gate when Atiśa arrived and

asked for admission. It was the duty of the Guardian-scholar to test the new applicant and to enquire about his teachers, degrees, qualifications etc. Atiśa stood the test and was allowed to stay with the Guardian-scholar who at that time acted as a teacher. Atiśa stayed with Guru Naropa for eleven years in company with other students who in later years also became great scholars. After eleven years of studies, Atiśa went as a pilgrim to Buddhagaya and asked for admission at the Vajrasana Mahā-Vihāra. He was admitted and studied there for two years under the great Vinaya-Piṭaka scholar Mahāvinayadhara Śīlaraksita. Guru Atiśa was in his 31 year known as Tripiṭaka-āchārya (scholar of the Three Baskets of the Buddhist Canon viz : Vinaya, Sūṭra and Abhidharma-piṭaka) and beside this he became a master of Tantras.

Atiśa travelled via Bengal, Burma and Malaya to the island of Sumatra which at that time had also centres of Buddhist learning. One of the most outstanding among the Sumatrian Buddhist scholars was the Āchārya Dharmapāla. Atiśa met him after some time and stayed and studied with him for about twelve years. Guru Atiśa aquired here in Sumatra further knowledge of Tantras and other mystical scriptures. In his forty-fourth year Atiśa returned to India and to the University of Vikramaśila. As we can easily expect, Guru Atiśa rapidly became one of the most learned scholars and the chief of 51 other scholars and he was put in-charge of 108 Vihāras or temple-monasteries in the Mahā-Vihāra of Vikramaśila. In 1038 Guru Atiśa proceeded to Tibet where he died in 1054 at the age of seventy-three. Guru Atiśa is unforgettable in the history of Tibetan Buddhism and due respect is shown to him by the Tibetan people, not less than to the Guru Padma-sambhava and Tsongka-pa.

In Tibet Guru Atiśa spent three years in mNah-ris, four years in middle Tibet and six years in Northern Tibet. He visited the Sam-ye gompa (Lama-monastery) in Central Tibet in 1047 A.D. At this gompa, founded by the Indian Guru Śāntarakśita in the reign of the king Khri'-Śroṅ-lde-btsan

(755-797 A.D.) the first Tibetans were given ordination as Buddhist-monks. In 1051 A.D. Guru Atiśa wrote his commentary on the Kalaçakra-Tantra (Wheel of Time) in the Yea-Ya gompa in the vicinity of Lhasa, and as already said, Guru Atiśa, or Dīpaṅkara Śrijñāna passed away also at this monastery.*

Tibetan Buddhism or Lamaism, developed in the time of Guru Atiśa into different reformed and semi-reformed sects. The earlier unreformed sects were called Nying-ma-pa (Ninmapa) or the old Sect with four main sub-sects. Guru Padma-sambhava is the founder of this sect and is therefore the main object of veneration in the temples of the unreformed sects. Here it seems to me to be worthwhile to explain a characteristic feature of Tibetan Buddhism. I said that the main object of veneration of the unreformed and semi-reformed Tibetan Buddhists' sects is the Guru Padma-sambhava. It means that he is practically venerated even more than Lord Buddha himself. According to Hinduism and Mahāyāna-Buddhism of the Tibetan form, it is more essential to venerate the Guru who transmits to us the Holy Dharma than to worship a being who has long ago passed into the state of Nirvāṇa and is hence out of reach for veneration or prayers. But he who is a transmitter of the Holy Dharma, is to be venerated, too, because he leads us and instructs us to follow the Path and to lead a life of purity. Through the mouth of the Guru, Lord Buddha speaks to us. In just the same way the Hindu Guru is the representative of God to the devotees and deserves therefore to be venerated by them as God himself. Jesus Christ, the Jewish ascetic who was a pupil of Indian Hindu and Buddhist Gurus tried after his return to Palestine to introduce some new ideas of Godhood

*Read for further details on Guru Atis'a's life and mission, Rāhul Sāṅkrityāyan's article "Āçārya Dipankara S'rijñāna" which appeared in the Government of India publication "2500 years of Buddhism" 1956. and "Life of Dipankara S'rijñāna" by Bābu Sarat Chandra Das, JASB. Vol. LX Part 1. 1891.

in the rather simple religion of his people, and it was in that connection that he as a Guru called himself "The Son of God," and even said that the Father and he were "One." Jesus Christ was completely right in his statement but his people and the orthodox priests misunderstood him as saying that he, Jesus, was God incarnated ; that was not what Jesus claimed to be. What he claimed was that he was a Supreme Guru, through whose mouth God was speaking on the Law, in the same manner as Moses was the interpreter of the Law of God. Moses, however, was wiser than Jesus and avoided claiming himself to be a 'Son of God.'

Because Guru Padma-sambhava, and later, Guru Tsongka-pa were the founders of the Red-Cap sect and Yellow-Cap sect of Lamaism respectively, the Lamas hold them almost in higher respect than they do Gautama-Buddha, who as said before never claimed to preach any religion other than the ancient Ārya-Dharma of India. And even the most orthodox sect of Buddhism the Theravāda admits that before Gautama Buddha there were at least 23 other Buddhas. In the Mahāyāna, however, there are Buddhas as countless as grains of sand on the river-banks of the Ganges, in this and other world-systems. Everyone of us will in the end become a Buddha, in fact, we are already potentially Buddhas ; 'Recognize Thyself and thou art Buddha !' Similarly the Vedānta says : 'Recognize Thyself and thou art Brahman !'

The Lamas of Tibet show deepest respect for the Gurus, but this does not prevent them from worshiping Buddhas and Devas in their daily services. This should not be considered to be idol-worship. Recitation in front of Buddhas, Bodhisattvas and Gurus are in no way "prayers" as the people in the West understand it.

In the year 1206 Chengis-Khan, the famous Mongol leader conquered a part of Tibet. His successor, the Chinese Emperor Khubilai-Khan, who was a Mongol, too, and born in 1182, became a supporter of Lamaism because he was a

witness to the magic power of some Lamas. It is said that one of them caused the king's wine-cup to rise miraculously to his lips. Khubilai-Khan became eager to learn all about Lord Buddha's Teachings and it is due to his influence that the Mongol people gradually adopted Lamaism as their religion and became likewise gradually a more peaceful people.

Another tradition says, that Khubilai-Khan was already instructed as a prince while still living in Mongolia by the learned Sakya-hierarch hPhags-pa. He, after having ascended the Chinese throne and officially converted himself to Lamaism, gave in 1270 the sovereignty of Central Tibet to the Grand Lama of the Sakya-sect. The powerful ruler of Mongolia (Thumed Mongolia), Altan Khan bestowed upon Bogda Sodnam Gyamtso (spelt Bsod-nams-rgyal-mtso) the third hierarch of the Gelugpa sect the title Tālé (i; e. Dalai. Tib. rgya-mtso. 'the ocean.') It means that the holder's wisdom, sovereignty, dignity etc. is as vast as the ocean. Thenceforth, all the hierarchs of the Gelugpa-sect came to be recognized as Dalai Lamas.

CHAPTER IV

Guru Tsongka-pa, the founder of the Yellow-Cap sect.

The most prominent among the Tibetan Gurus after the great Guru Padma-sambhava, the founder of Lamaism, is without doubt Tsongka-pa, the outstanding among all reformers in Tibet. He is considered to be the spiritual descendant of Guru Atiśa. Tsongka-pa was born in 1357 in the province of Amdo, at Kum-bum (the present Dalai Lama, the fourteenth, was also born in Amdo, northern Tibet). His name Tsong-k'a-pa means nothing more than "A native of the Onion country" in which the great Guru was born. The young Tsongka-pa studied at Zhar Ch'un, in Amdo and thereafter at the monasteries of Sakya, Dirung and Lhasa, and it is said that as a boy he had a great liking for Lama-hood, and all his secular education could not change his mind. Tsongka-pa was a pupil of the Lama Choi-kyab Zang-po who belonged to the Kah-dam-pa sect founded by Guru Atiśa. At a very early stage of his monkhood, Tsongka-pa intended to reform this sect and so he reorganized Guru Atiśa's sect into the famous Gelugpa, "the Virtuous Order" in which he collected all the scattered monks of the Kahdamp-pa sect and others willing to submit themselves to the strict discipline of the Mahāyāna-Vinaya which obliged the monks of his new order to keep the 253 precepts or rules. Guru

Tsongka-pa also enforced celibacy on the members of the Gelugpa and made them carry a begging bowl as monks still do in the Theravāda-countries of Ceylon, Burma, Thailand and Cambodia. However in Tibet this custom died out long ago. The Lamas of the new sect very soon came to be known as Dulwa-Lamas, which means, Vinaya-keepers or keepers of the rules pertaining to the monks. Tsongka-pa being a great organizer, much more than Guru Atiśa succeeded in establishing his order firmly on Tibetan soil. In order to distinguish his followers from the other sects, he introduced for them a mitra-shaped cap, named pan-sa-sne-rin, or "the Pandit's longtailed cap", and it was its yellow colour which gave to the sect its popular name s'a-ser, or "Yellow-Cap".* The Lamas of Kahdam-pa sect wear the Red-Cap or s'a-mer, (the Kargyut-pa and Nyingma-pa are also the wearers of the Red-Cap) while the followers of the prebuddhistic religion of Tibet, the Bön-pa, wear the Black-Cap or s'a-nak.

Tsongka-pa built his own monastery (gompa) in the year 1397, 30 miles east of Lhasa at a place called Gah-dan or Galdan, which means "Paradise" alluding to the Paradise of Buddha Amitābha. Here Tsongka-pa wrote many learned books and elaborated a new, or modified ritual for his sect. The Guru had many distinguished pupils of whom three are celebrated. First was Gyal-tshab (1364-1462 A. D.) second ; Khai-dub (1385-1438) and third Gendunub (1391-1474). The last became the first Dalai Lama and was the nephew of Tsongka-pa. Gendunub was also the first Grand-Lama of the Gelugpa and was installed in 1439 A.D. and it was he who built the famous monastery Tashi-lhumpo, in 1447 A.D. which upto recently had been the seat of the Panchen-Lama.† Other monasteries and centres of Buddhist learning were founded by Je-She-rab-Senge Gyal-tshab and Khai-dub

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*Also called 'Yellow-Hat'.

‡At present residing at Lhasa. He is the second pontiff of Lamaism aad officially the Tutor of the Dalai Lama. Tha Panchen Lama is believed to be an emanation of the Dhyāni-Buddha Amitābha.

at Depung (Drepung) in 1416, and Sera Theg-chen-ling in 1419. Guru Tsongka-pa died in 1417 (according to another source in 1419) and was thereafter canonized as an emanation of the Bodhisattva Manjuśri. Guru Tsongka-pa's body is preserved in a golden Chaitya or relic-Shrine, enbalmed and wrapped in brocade and is seating in the padmāsana, or Lotus-seat posture.The Shrine of the Guru is built of marble and malchite and is considered to be the finest mausoleum in Tibet. The Gah-dam monastery has, since the Guru's death, become an important place of pilgrimage. It is said by some people who have seen the magnificent tomb of Lenin in Moscow that it resembles the tomb of Guru Tsongka-pa.

The Gelugpa-seat is still the most powerful in Tibet, and both the Dalai Lama and Panchen-Lama belong to it. However there is no religious antagonism among the adherents of the different sects, and often a gompa is peopled by Lamas of different schools.

The day of a Lama, whether in Tibet, Ladakh, Sikkim, Bhutan or elsewhere is a very busy one and there is little time left for leisure. Some facts of the daily routine will illustrate the life of a Lama. The fully ordained monk, the Gelong, has mostly his own cell for living, studies and worship. In every cell there is a small shrine either of Lord Buddha or more often of the tutelary deity (in Tib. called Yi-dam) of the Lama. Should the Lama awake at any time during the night, it is his duty to rise and to repeat some mantras or hymns to the Buddha, Yi-dam or the celestial Guru. One such hymn is as follows:—

"Om ah Guru sarva Siddhi Huṃ !
I prostrate myself at thy holy feet.
Listen unto me! Take pity on me !
O Thou ever merciful Guru !
Help me to keep all the rules
of discipline, including not killing
or injuring any living being,

not to take what is not given by free will,
not to break the rule of celibacy,
not to use vulgar and slanderous language,
not to use intoxicating drinks leading to
headlessness, to abstain from worldly songs,
dancing and unbecoming shows etc. etc.
O all Buddhas and Bodhisattvas of the ten directions,
hearken to my request ! I am a pure-minded Gelong,
and my earnest wish is to devote myself towards the
welfare of all living beings ; and having consecreated
my body, mind and speech to virtue. I vow that my
chief aim will be to benefit all beings, svāhā !*

After this the Gelong may again lie down until the sound of the conch-shell or trumpet is heard. He along with others must then immediately rise from their beds or carpets and thereafter hasten to the bath-room or lavatory. When the second call of the conch-shell or trumpet sounds all Gelongs have to go to the temple or Shrine-room of the gompa and to bow down in front of the entrance and only thereafter they may enter the inner temple or Shrine-room and sit down on their own seats in front of low and long tables. Usually the Gelongs sit according to their ranks ; the Abbot or Kanpo sits on a higher seat, the monks on carpets or cushions in front of the tables in two or more rows. Every Gelong has a vajra or dorje, a portion of the holy scriptures, a bell and other religious ritualistic requisites, such as drums and trumpets. All around there are many colourful brass statues of Buddhas and Bodhisattvas, Yi-dams and of the Guru Tsongka-pa with his Yellow-Cap. In a Red-Cap sect gompa, Guru Padma-sambhava is the central figure beside the Buddha. Usually the figure is of brass, gold or more often of clay, but the robe

*Svāhā is the Sanskrt expression for "Hail to Thee." or simply "Amen ".

and the Mitre are of cotton or silk. Many pictures of Tibetan Gurus, and of Hindu-gods, such as Brahmā, Viṣṇu, Indra, etc. are all found in the pantheon of a Lamaist-temple. All the gods, however are merely symbols and qualities of Buddhas or Bodhisattvas! During the lengthy services which sometimes take three hours, tea is frequently served by the younger candidates. Grace is always said before drinking or eating and an offering of a few drops of the drink by pouring them out towards the statues is also made. If a Lama eats rice or something else he will certainly first of all offer a portion to the unseen spirits or to the Buddha before eating. Theravāda-monks also say grace, but only when they are assembled in the houses of laymen. At the end the Theravāda-monks offer water to the thirsty spirits.

The Lamas before drinking, say this ;

"We humbly beseech Thee (Him to whom the offering is made) that we and all our relatives throughout all our life-cycles, may never be separated from the Blessed Ones (which is ; Dharmakāya, Sambhogakāya and the Nirmanakāya of the Buddha), May the blessings of the Triple Gem* be upon this drink !"

Hereafter a few drops are then sprinkled on the ground or towards a statue with the tips of the fore and middle fingers. After this the Lamas continue the recitation of grace for about five minutes.

These and many other recitations the Lamas have to perform daily. There is no kind of superstition in these services. They have rather a deep mystical meaning which only an earnest student of Tantricism and occult science is able to understand in its true nature.

Father E. Huc (of France) who tried to spread the Gospel of the Roman Church in Tibet (as some other Catholic priests

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**i.e.* the Buddha, Dharma and Sangha.

had previously tried), gives us an interesting account of his adventurous journey. He was surprized to see that the services of the Lamas resembled those of the Catholic-Church and that even the ceremonial robes worn by the Lamas had a striking likeness with those of the Roman Catholic-Church. Father Huc called it "devil-worship" and "devil-mass", without trying to understand objectively the creed of the Lamas. It is said that a Nestorian-Christian monk from the West, had met Guru Padmasambhava and inspired him to introduce some ceremonial features of the Roman-Church into Lamaism. However, I am sure that no Christian priest would allow a "heathen" to "misuse" the holy ceremonies of his Supreme Church. My own conclusion is, that Lamaism has taken over much from the ancient Bön-religion of Tibet and from Hinduism, and nothing from Christianity. On the other hand we may say that the Catholic rituals, liturgy etc. are of Oriental origin as also is Christianity itself.

There are usually four or five assemblies held daily in a Lama-monastery (at Buddhagaya and Sarnath only two or three.) Besides attending these, the Lama has to continue his study of the sacred scriptures all his life, even if the Lama be a master of the Kangyur or of the Tangyur. These sacred books contain all the holy scriptures of Buddhism, both Mahāyāna and great parts of the Hinayāna and many others of which Western or even Indian Buddhist Scholars have not yet any knowledge, or having knowledge of them have not yet studied or translated all of them. There are only a few collections of some sections of the Tibetan Buddhist Canon in the West. As far as I know there is one collection each in Paris, Berlin, Leningrad and a few years ago one was sent to Copenhagen by Prince Peter of Denmark and Greece.* The Hinayāna Tripiṭaka has only 31 books but the Tibetan

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*Recently most of the two collections have also been brought to Uppsala (Sweden). See Appendix 5.

Lamaist Canon has 108 volumes (Kangyur) plus the Tangyur of 225 volumes.

Much of the time of a Lama is devoted to the worship of the Buddhas and the Yi-dams, and to the study of sacred scriptures. Idleness is almost unknown in the Lama-monasteries and life there is very simple indeed. Many of the Lamaseries have no comfort at all and nowhere there is electric light or heating up of the rooms. What that means can only be imagined by one who has spent some time in the Himālayas or other regions of the North in winter.

Most of the Lamas, especially, the fully ordained monks or the Gelongs are expected to abstain from meat-eating, although this is very difficult in a country like Tibet where vegetables are rare and often not available at all. Usually the Lamas eat only animals which die by accident, as by falling down a precipice and so on.

CHAPTER V

Buddhist Iconography I

In this chapter and the following one, we shall describe some important features of the Buddhas, Bodhisattvas and tutelary deities, whose images are generally worshipped in Tibetan temples and monasteries.

The tutelary deities and Buddhas in Lamaism :

The Tibetan word for a tutelary deity is Yi-dam* and it is advisable for the student to make himself familiar with this term in the same way as he may be familiar with the terms Buddha, Bodhisattva, Dākinī etc. Those Yi-dams play an important role in the daily services of the Tibetans, especially of the Lamas, and in fact each Lama has his own Yi-dam whose name he, however, keeps secret and nobody should ask him about it. Some of the Lamas may believe that such deities actually exist in some heaven or higher regions ; but the initiated one knows that all the Dhyāni-Buddhas and Yi-dams are mind-born beings and hence have a subjective existence in the mind of the worshipper only.

The Lama prepares himself to be a worthy vessel for the worship of the Yi-dam by very strict religious observances, as for instance, by seclusion, meditation and renunciation almost

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*In Sanskṛt Is'tadevatā.

to the extreme. If he fulfills all the duties and obligations relating to a true Lama, it may happen that the tutelary Yi-dam will appear to him in a dream or vision, in his mild or fierce form. All Tāntric-deities, have two forms, one mild, the other angry, the Buddhas and Bodhisattvas not excluded. Sometimes such a deity appears in an hitherto unknown shape. Most of the Lamas select only one special Yi-dam for life, others select several for different occasions. Every Yi-dam has its special (secret) mantra, yantra and maṇḍala.

Sometimes such a Yi-dam is supposed to reveal to his devotee hidden truths or other secrets, or to give advice etc. The most powerful of the Yi-dams are those which appear together with their Ḍākinīs (Tib. nusma or yum or Khadoma); usually these Yi-dams are called vajra (Tib. rdo-rje= pronounced like dorje).

These deities consist of two groups, the first are Buddhas, the so called meditative Buddhas (Dhyāni-Buddhas), also called Jinas, the conquerors, the second group consists of other deities which are in a state of attaining Buddhahood and are manifestations of Buddhas and Bodhisattvas and have certain actions to perform. The Mānuṣibuddhas (Human Buddhas) of this world period (Skt. kalpa, Tib. bskal-pa) are Krakucchanda, Kanakamuni, Kaśyapa, Śākyamuni and the coming Buddha Maitreya. Their respective Dhyāni-Buddhas are Vairoçana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi. These meditative Buddhas have in turn five Dhyāni-Bodhisattvas, the most important of them being Sāmantabhadra (Tib. Kun-tu bzan-po) of the Buddha Vairoçana and Vajrasattva of Buddha Akṣobhya. The last two are regarded as Bodhisattvas of the highest order. While in earlier Lamaism Sāmantabhadra was considered to be the personification or symbol of the Highest Intelligence, this role is now given to Vajrasattva, who is regarded as the Ādibuddha (Tib. mc'og-gidan poi sans-rgyas) and is hence the dominating one.

In the Lamaist-Tantra symbolism there are many other mystical Buddhas, which likewise are represented together with Dākinīs (Lamas use the word Dākinī instead of Śakti). There are also manifestations of Buddhas and Bodhisattvas who are believed to be able to interfere in the world order ; for instance, to protect the Dharma against religious invaders. Kern regarded it as absolutely proved that the Tantra-symbolism is nothing but a cult of Śaivism. Like so many other Western scholars Kern never put himself the serious question whether the Buddhist Tantras could not be earlier than the Hindu Tantras. Still today it is a matter of discussion among the few scholars who occupy themselves with the Tantras, and most of them adhere to the view of Kern, Gruenwedel etc. The learned Lama A. Govinda defends, however, most strongly the view that the Buddhist Tantras are earlier than those of the Hindus and that there is a difference in their symbolism and philosophy. Lama A. Govinda has recently published a new work in German, "Grundlagen tibetischer Mystik".* In this magnificent work. he explains in a very detailed manner all differences between the two systems. An outline of his view will be given in a subsequent chapter.

The above mentioned scholar Mr. Gruenwedel wrote in his book "Mythologie des Buddhismus in Tibet and der Mongolei" (Leipzig, F.A. Brockhaus 1900) as follows : "It is of interest, that the Kālaçakra-Tantra (The Tantra of the Wheel of Time) in this connection mentions Asaṅga (well known Indian Mahāyāna philosopher who lived in the fourth century A.D.), who completed the work of Nāgārjuna and Āryadēva. We find Āryadēva among the "serfs of Śiva" the Śivatontas or Śivanāyanmas of South India. And it is also of interest to note that several of our mystical Buddhas take such attitudes, which in the Puranic style of Śaivism is an expression for "Creation"; the Dancing, (Tib. gar-byed-pa,

*Now also in English and French translations.

Skt. Nat) can without question be traced to Śiva's South Indian name "Tandavan" or "The Dancer."

To the mystical Buddhas and Bodhisattvas belong Samvara (Çambara), Kalaçakra, Hevajra, Mahāmāyā, Buddhakapala and Yāmantaka. The last mentioned is a manifestation of the Bodhisattva Manjuśri and belongs to the group of those deities, which usually are designated as "the eight fierce gods." To this category of "fierce gods" belong five others, among which Akṣobhya is not named. They are as follow: "In the Eastern region sat on a white lotus flower The Dhyāni-Buddha Vajrasattva; in the South on a yellow lotus-flower the Dhyāni Buddha Ratnasambhava, in the West on a red-lotus Amitābha and in the North, in the direction of Tibet on a blue-green-lotus sat Amoghasiddhi, and higher than these four sat in the centre on a blue lotus-flower the Buddha Vairoçana."

Besides the Dhyāni Buddhas and the Ādi-Buddha, there is also a much favoured form of the multihanded Bodhisattva Manjuśri, the so called Manjuvajra (Tib. 'Jam-rdo-rje). This group is similar to the previous one with the difference that Manjuvajra and his Dākinī have each three faces and six hands holding the following objects: A sword, a lotus, an arrow, a bow and two vajras. In that form the Bodhisattva and Dākinī are always of red colour, but the figure of the Dākinī is of a somewhat lighter colour. The middle face of Manjuśri is red, the left one is dark-blue and the right face is white.

During the Gāndhāra period of India (sixth century A.D.), which we may regard as the time in which the first attempts were made to elaborate a rich figurative mythology of Mahāyāna-Buddhism occurred a tendency to divide the Yi-dam into angry and mild forms.

In Lamaism the mild and friendly type of a Buddha or Bodhisattva is clear and does not need any explanation. More difficult however, is the classification of the Yi-dams

which are represented in their fierce forms with hair standing on end, with wild-looking, outstanding eyes (and the Third Eye, the Eye of Wisdom in the middle of the forehead, between the two eye brows), the hanging out tongue, terrible teeth and a short body, thick members and long nails on hands and feet.

Among the Yi-dams are several figures which look angry, and which have the Third Eye and long bodies. These are all Tāntric-deities and are intermediate between the fierce and mild deities. Their main attributes are the "six precious things" i. e. a crown of human skulls instead of a five-pointed Bodhisattva crown, and ear rings with ribbons, over and underarm rings of two kinds and a girdle or a chain. Often those Yi-dams carry a necklace crossed over the breast. The necklace has in the centre a wheel or the Dharmaçakra (the Wheel of the Moral Law). On some of these Tāntric deities we observe a large serpent coiling itself around the breast of the deity trying to strike the wheel. The snake is a symbol of the enemy of the Dharma. The last mentioned ornament is always shown white in pictures, because it (the wheel) is made of bones just as almost all the other ornaments of Tāntric-deities are.

The following representations of Yi-dams to which also belong those with the Vajra-attitude, are not represented as sitting but standing or stepping towards the right or left side. Again, others are in dancing pose. The most complicated and most terrible figure of a Yi-dam in Lamaism is a manifestation of the Bodhisattva Manjuśri, Vajrabhairava (Mahākāla), Vajrabhairava or Yāmantaka, Yāmari (Tib. gZin-rje gs'ed). In this form Manjuśri subdued Yama, the demon king of death, which had caused the destruction of Tibet and its inhabitants.

The manner in which the Yi-dam is represented in the Lamaist art of Tibet is according to the directions of Śri Mahābhairava-Tantra of the Kangyur which gives detailed advice

regarding the way in which the Yi-dam is to be painted, but for our purposes an outline of it is sufficient : "........The painter should be a good man, not worried, without anger, saintly and learned, free from craving, with such virtues he should be endowed. The hand of such a painter may paint on the çura-canvas. If he is desirous of attaining Siddhi, (supernatural power) the gift of the çura will help him. After having properly stretched the canvas in seclusion, he may start to paint. Besides him a Sādhaka may be present but not a worldly man. The figure should have sixteen feet, fourteen hands, nine heads. It is naked and of black colour, the feet are in the walking attitude and of terrible sight, in such a way he must paint the picture. The first head in the centre of the Yi-dam is that of a bull, and beside the right horn there are three faces, a blue, a red and a yellow one.

All the three are very fierce looking. Beside the left horn of the bull's face there should be painted a white, a grey and a black face. Between the two horns there should be a terrible looking red face, and above it a mildly angry face of Manjuśri. The hands of the Yi-dam holds the knife gri-gug, a pointed weapon, a pestle, another knife, a dagger with a handle in the shape of a vajra, an axe and an conch-shell, an arrow and an iron hook, a cart stone, the club k'a-tvan-ga, a çakra, a vajra, and a stone hammer, a sword, a damaru (a hand drum in the shape of an hour-glass); the left hands hold a human skull, a head, a shield, a leg, a 'lasso, a bow, intestines, a bell, a hand, cloth from a cemetery, a man hanging upon a lance, an oven, a piece of a skull, a menacing finger, a trident with ribbons, a waving piece of cotton etc, etc."

The Dākinī is not mentioned but her representation is quite clear from the picture itself. She embraces the Yi-dam and in her left hand she has the skull-bowl and in the right hand the gri-gug, beneath the right and left feet there are animals and deities.

Here is another description of a Yi-dam; The Yi-dam Sāmvāra (Tib. bDem-chog). The fourheaded Yi-dam with his twelve arms being embraced by his Dākinī, steps towards the left side. He wears on his fourfold head (the face in the centre is blue, the two towards the left are green and red, the right face is white) a skull-crown (Tib. t'öd-pa); and a high hair crown, on its frontside there is a fourfold vajra, and on the left side a white half moon. The hands of the Yi-dam are holding the following objects: "a piece of the skin of a white elephant (Tib. glan-lpags) which is hanging down his back, the damaru (Tib. c'an-te), an axe (Tib. dgra-sta), a trident (Tib. K'a-tvan rtse-gsum) with a flag, the gri-gug knife, and with the right hand around the back of the Dākinī, he holds a vajra. On the left, with his upper hand he holds the other corner of the elephant skin, the lasso (Tib. z'ags pa) and by the right hand behind the back of the Dākinī he holds a vajra. The Yi-dam is blue, the Dākinī is rose-coloured and the ornaments are white. Beneath his left foot there is lying a nude four-handed female corpse with white ornaments. In one of her hands she is holding the K'a-tvan-ga. Beneath the right foot of the Yi-dam there is a blue, crowned and four-handed male corpse dressed in a tiger's skin."

Uninitiated Buddhists both in the West and the East may be amused to read about the terrible forms of Buddhist deities, the Yi-dams, and worse than that, to see them associated with female consorts in the yab-yum mudrā e. g. Father-Mother attitude. However, it should be borne in mind that every thought of sexual association is excluded and banned from Buddhist Tantricism. Mr. H. Guenther writes in his commendable work "Yuganaddha", The Tāntric View of life" p. 44, : "Sexual partnership seems to be the best expression for the most intimate relation between two opposites and for a subtle awareness of harmony. But it must be remembered that in the consummation of the sexual act, man has succumbed to a powerful drive, and no longer remains master of himself. He has not realized the basic unity of

maleness, and femaleness. The conflict between these two forces subsides only temporarily. It will worry him again. The essential fact is to experience this basic unity and never to lose it again. This lasting experience can certainly not be achieved by the satiation of a sudden biological urge. The realization and the experience of the basic unity is very like sexual fulfilment. Therefore, sexuality is to be understood as a picture or a symbol ; but not as a reality *per se*. Since the contraries are but two aspects of the one, it is necessary to go behind them. If you want to get a precious pearl you must dive deep. You will not get it just by floating on the surface. The adherents of the Buddhist Tantricism were both the experimenters and philosophers of this profound problem, the union of the contraries. Like other Indian philosophers they lived as they taught. Unlike most philosophers in the West they did not seek brilliancy or solemnity in marshalling thoughts and building up ephemeral philosophical systems or promulgating superficial and unfounded ideas as to how the world may be improved......They also know that the material and mental procesess are one and the same. There is no parallelism between matter and mind. This uniformity of material and mental processes is borne out by their terminology. The terms may be understood in an 'objective' sense and in a 'symbolic' sense at the same time. For this reason it is almost impossible to translate Tāntric texts. Nevertheless, I hope that after reading what I have said, the reader will divine something of what is lying behind the 'objective', manifested sense"......

In order to illustrate the symbolism underlying Tāntric-Iconography I may be allowed to give some outlines from the famous Śriçakrasambhāra-Tantra in which it is said: "Let the worshipper (Sādhaka) think of himself in the centre of the Lotus (in the maṇḍala) as being the Chief devatā (Yi-dam) ; bkhorlo-Dem-chog (Çakra-Mahāsukha) with four faces symbolising the four purified Elements, that is earth, water, fire and air ; the four

Boundless Wishes, that is affection, love, compassion and equanimity. The face in front is blue, that on the left green, that at the back red, and that on the right yellow. To symbolise that he does not change from the Dharmadhātu-jñāna (the knowledge of the Dharma substance from which matrix all the Buddhas, the Tathāgatas, issue), the body is of a blue colour. To show that all the three lokas or worlds are under his vision, Kāmaloka or the sensual world, Rūpaloka, where there is form without sensual craving, and Arūpaloka the formless spiritual world and to show that he (the Yi-dam) knows the Three Times viz past, present and future, each face has three eyes. To show that he knows the process of the evolution and involution of the twelve nidānas and that he knows the twelve projections (parts of the secret science, known to the adepts of the Dem-chog-Tantra only) thoroughly he is represented as with twelve hands.

To show that the perfect mind (Bodhiçitta) is both the Void (śunyatā) and compassion (Karunā) he holds in the upper hands a dorje and a bell. To show that Power and Wisdom are ever in union the first or uppermost two hands embrace his Dākini (not spouse as so often misinterpreted). The next two hands hold the raw elephant hide, emblem of ignorance, over the upper part of the body. The third (right) hand holds the damaru, to signify that he proclaims the most joyous tidings. The fourth (right) hand brandishes a battle-axe, to signify that he cuts off births and deaths, root and trunk. The fifth (right) hand holds a dagger to show that he cuts off pride and the six evils (not sins, there are no sins in Buddhism). The six evils are : pride, dis-belief, want of serious devotion, distraction, inattention and boredom. The sixth hand (right) holds a trident, to signify that he destroys the evils pertaining to the three lokas (these root evils are : anger, sloth and passion).

To show that to his great consciousness there is neither subject nor object, his left leg treads the form of a black destroyer. To signify that merits have been acquired in the

fullest measure. He (the Heruka) ties his hair in a knot on the crown of his head, which is adorned with the Cintamaṇi, the stone of wisdom or wish-granting jewel......His ear rings stand for fortitude, necklace for charity, bracelets for chastity, girdle for energy, and the wheel of bone on the crown of his head for Dhyāna (meditation) etc. etc.



CHAPTER VI

Buddhist Iconography II

The Dhyāni-Buddhas and Bodhisattvas

In Mahāyāna Buddhism, including the Vajrayāna, Mantrayāna etc. the Dhyāni-Buddhas or meditative Buddhas are a further development of its previous Trikāya system. It is believed that the Buddha manifests himself in three different aspects or "bodies" i. e. the Trikāya. The Trikāya is not present in the Hinayana, although its germ may be found in the Triratna, i. e. the Threefold Jewel which is the Buddha, the Dharma and the Sangha. According to Mahāyana Buddhism, there is first the Dharmakāya, the embodiment of the Law of Righteousness or Ārya-Dharma. Out of this Dharmakāya emerges the Sambhogakāya, the body of Enjoyment, the Buddha as a celestial personification of the Dharmakāya. In this body the Buddha always preaches to the Bodhisattvas, and almost all Mahāyāna sūtras as for instance the famous Sadharmapundarika-sūtra, (the sūtra of the Lotus of Righteousness) very popular in China and Japan especially, was preached by the Samboghakāya on Mount Grihakuti near Rajgriha in Northern India. The third kāya is the Nirmānakāya, the form of a human Buddha, (Mānuṣi-Buddha) the emanation of the Dharmakāya in order to preach the Ārya-Dharma to the human mortals. Buddha Gautama was such a Nirmānakāya or Mānuṣi-Buddha, a

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human Buddha, but his true "body" is the Dharmakāya, the beginningless and infinite Law of Righteousness.

The Dhyāni–Buddhas are likewise emanations of the Dharma-kāya and appear in the meditative mind of the human or celestial meditating being and serve as aid to meditation only.

According to the system of Ādi-Buddha (Universal Buddha) the group of the five Dhyāni–Buddhas, Vairoçana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi was evolved by the Ādi-Buddha. The Dhyāni-Buddhas received, together with their existence, the virtues of jñāna (wisdom) and dhyāna (meditation), of the Ādi-Buddha and in a similar way, the Bodhisattvas emanate from the Dhyāni–Buddhas.

Besides the five Dhyāni–Buddhas who evolved the five Dhyāni–Bodhisattvas, there is a sixth, (the group of five is the exoteric group), the sixth belongs to the esoteric system. Vajrasattva, who is looked upon as 'president' of the group of five, was adopted by certain sects as Ādi-Buddha. It is believed that the sixth sense of man emanated from him, while the other five organs of sense, sight, sound, smell, taste and touch proceeded from the five Dhyāni-Buddhas, (or better to say the Dhyāni-Buddhas and Bodhisattvas together with the host of tutelary Yi-dams and Dakinīs emanate from the sixth sense). Likewise the five colours, white, blue, yellow, red and green are believed to emanate from the five Dhyāni-Buddhas as well as five of the elements of which man is composed ; earth, water, fire, air and ether. The sixth sense (element), variously called wisdom, the consciousness or mind (manas), is claimed to be a particle of the essence of the Ādi-Buddha.

The five Dhyāni-Buddhas, with the directions where they are located, their corresponding elements, senses, colours, bijas and Dhyāni-Bodhisattvas are as follows :

Vairoçana Buddha, the Illuminator

Tib : rNam-par snan-masad or snan-snari (water of brilliant light).

Symbol : The wheel (Skt. çakra, Tib. bKhorlo).

Colour : White.

Vehicle : Lion.

Dākinī : Akasadhateśvarī or Vajravīśvarī (of white colour).

Support : White lotus.

Element : Ether.

Dhyānī-Bodhisattva : Sāmantabhadra.

Mānuṣi-Buddha : Krakuççanda.

Location : Central.

Sense : Sound.

Bīja : A.

Mudrā : Dharmaçakra (The Wheel of the Law).

Mantra : Oṃ Vairoçana Hūṃ !



Amitābha the Buddha of Infinite Life

Tib : hŎd-dpag-med (infinite life).

Symbol : the Buddhist monk's begging bowl (Skt. Pātra, Tib. Lhungzed).

Colour : Red.

Vehicle : Peacock.

Dākinī : Pandaravasinī.

Support : Red lotus.

Element : Fire.

Dhyānī-Bodhisattva : Avalókiteśvara.

Mānuṣī-Buddha : Śākyamuni.

Location : West (Sukhavati or the Western Paradise).

Sense : Taste.

Bīja : V or B.

Mudrā : Dhyāna (meditation).

Mantra : Oṃ Amitābha Hrī !



Ratnasambhava, The Buddha of Precious Birth

Tib : Rin-byun (source of treasure).

Symbol : Cintāmaṇi (magical jewel or the stone of the wise).

Colour : Yellow.

Vehicle : Horse.

Dākinī : Mānakī.

Support : Yellow lotus.

Element : Earth.

Dhyānī-Bodhisattva : Ratnapāṇi.

Mānuṣi-Buddha : Kaśyapa.

Location : South.

Sense : Sight.

Bīja : R.

Mudrā : Dāna (the pose of giving or charity).

Mantra : Oṃ Ratnasambhava Traṃ !



Akṣobhya Buddha, The Immovable

Tib : Mi-bskyod-pa or mi birugs-pa.

Symbol : Vajra.

Colour : Blue.

Vehicle : Elephant.

Dākinī : Loçana (Tib. sans-rgyas-spyan-ma, the Buddha-Eye)

Support : Blue lotus.

Element : Water (white).

Dhyānī-Bodhisattva : Vajrapāṇi.

Mānuṣi-Buddha : Kanakamuni.

Location : East, (the eastern abhirāti-world).

Sense : Touch.

Bīja : X.

Mudrā : Bhūmi-sparśa (pointing with the right hand to the ground).

Mantra : Oṃ Vajra Akṣobhya Hūṃ !



Amoghasiddhi, The Buddha of Infalliable Power

Tib : Don-yod-grub-pa.

Symbol : The twofold vajra and bell or even sometimes a sword.

Colour : Green.

Vehicle : Garuda (bird-man)

Dākinī : Tārā (green).

Support : Blue-green lotus.

Element : Air.

Dhyānī-Bodhisattva : Viṣvapāṇi.

Mānuṣi-Buddha : Maitreya (the coming Buddha).

Location : North.

Sense : Smell.

Bīja : L.

Mudrā : Abhaya (The pose of fearlessness).

Mantra : Oṃ Amoghasiddhi ah Hūṃ !



Vajrasattva may be looked upon as a combination of five elements. As his colour is white, which potentially contains all the five colours, the rainbow aura is the esoteric sign of Vajrasattva as the sixth Dhyānī-Buddha.

The Dhyānī-Buddhas are generally seated in 'adamantine' pose of deep meditation, the legs firmly locked with the soles of the feet turned upward, in the padmāsana-pose (the lotus-seat which is the most important of all yogic postures); and they wear, like the Buddhist monks, a garment with the right shoulder usually bare, and no ornaments. They have the sign of foreknowledge, the 'Third Eye' of clairvoyance (Skt. urṇa), and the lobes of the ears are long. The hair may be drawn up on the head, or be represented in short curls resembling sea-shells or beads. In the latter case the head has always a protuberance from which, in the southern images of Buddha, especially those made in Thailand, usually issues a flame, the flame of wisdom.

Each Dhyānī-Buddha possesses a Dākinī, who, if painted, has her special colour but in a paler hue. When represented with his Dākinī, the Dhyānī-Buddha is seated in the yab-yum (father-mother) attitude and is dressed like an Indian prince with Bodhisattva ornaments. The Dhyānī-Buddhas are crowned only when holding their Dākinīs, and hence are called by the Tibetans and Nepālese the 'crowned Buddhas'. But Vajrasattva is always crowned, with or without his Dākinī.

The heads of the Dhyānī-Buddhas are often encircled by a nimbus, which, in the most ancient times, was round; but later images, especially in Japan, were often painted at the top in the shape of the leaf of the Bodhi-tree. Each Dhyānī-Buddha has his own colour, vehicle, Dākinī and mudrā (the mystical pose of the hands). Of the various groups of Dhyānī-Buddhas, the five Celestial Jinas are alone of interest to the student of Buddhist-iconography, being Buddhas of the actual fourth world period (Mahā-Bhadra Kalpa).

The Bodhisattva

The Mahāyāna system of Buddhism developed the idea of Bodhisattva-hood to the highest and most sublime form. Although Theravāda-Buddhism also recognizes the Bodhisattva-hood of Gautama Buddha and of the coming Buddha Maitreya, this ideal did not take any deep root in primitive Buddhism and it was left to the more devotional Mahāyānists to develop the ideal. In earlier chapters, we have already pointed out that Mahāyāna-Buddhism rightly speaking, should be called the Bodhisattvayāna, because all true followers of the Mahāyāna aspire to Bodhisattva-hood and not for Arhatship of the Theravāda. In literature, art and poetry, the ideal of Bodhisattva-hood found immortal expression. All over India, Tibet, Nepāl, China, Japan etc. the Bodhisattva is honoured almost Buddhalike. According to Mahāyāna, there are both mortal and celestial Bodhisattvas. A mortal Bodhisattva is one who has manifested himself, on earth, in his human form, after a series of incarnations leading to the acquisition of merit and enlightenment (bodhijñāna) of a Buddha. Like Gautama Buddha in his former incarnation as the Arahat Sumedha, the Bodhisattva may have been, in a former life, an Arahat himself, bent on his own salvation. However, having become inspired by the direct influence of the Buddha of his time to reach Bodhi for the good of all beings, he renounced his Arahatship and postponed even his entrance into Nirvāṇa until he accomplished his goal. It is however, not necessary that the aspirant for Bodhisattva-hood should first become an Arahat and then renounce Arahatship. Bodhisattvas are not required to give up the world, they may remain laymen all their lives !

There are ten stages which an aspirant for Bodhisattva-hood has to go through. The first stage is, when he decides to practice the six pāramitās* (virtues) which are as follow :

*The six pāramitās are in Sanskṛt 1. Dāna, 2. S'īla, 3. Ksānti, 4. Vīrya, 5. Dhyāna, 6. Prajña.

Charity, virtue, patience, energy, meditation and wisdom. The second stage is reached when he becomes conscious of the desire for Buddhahood. This illumination is called in Sanskṛt Bodhiçitta. The aspirant, now aware of his desire for supreme enlightenment, must take upon himself the vow to re-enter, or continue to remain in the world of men for the sole purpose of saving all suffering beings. Only thereafter is the Bodhisattva ready to attain Buddhahood and Nirvāṇa. Such is the great vow of a Bodhisattva. This however, does not make of him a Bodhisattva. It is only when he enters the path of Bodhi that he reaches the third stage at which he becomes a Bodhisattva. As mentioned before a Bodhisattva should once in a lifetime meet the reigning Buddha of his world-period, or epoch, aquainting Him with his desire for Buddhahood. The Tathāgata (the Buddha) will then with his divine eye (the Third Eye) look forward through the future rebirths of the Bodhisattva and announce his final triumph.

The Bodhisattva is now certain to reach Buddhahood, and enters therefore a stage where there is no more return or breaking of his vow. He must practise all the pāramitās which make a Buddha, and continue to accumulate merit in his different rebirths, bearing in mind that his sole aim in becoming a Tathāgata is to save all beings from suffering.

When the future Buddha has reached the last stage of Bodhisattva-hood,* and resides in the Tuśitaloka, he is free to decide whether he will pass through the intermediary stages of the thirteen Bodhisattvalokas to reach Nirvāṇa, or will descend to earth and become a Mānuṣi-Buddha, after which he will enter directly into Nirvāṇa:—

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*The Ten stages of Bodhisattva-hood are in Sanskṛt and English:- 1. Pramudita—delight or joy. 2. Vimala—freedom from attachement, 3. Prabhākari—brightness. 4. Arçiṣmatī—inflammation. 5. Sudurjaya--very difficult to conquer. 6, Abhimukti—showing one's face. 7. Dūrangama—going far away. 8. Açalā—immovable. 9, Sādhumatī—good intelligence. 10. Dharmamegha—clouds of Dharma.

The way of the Bodhisattva

How shall I seek the goal to gain
While others live in fear and pain ?
Should I this self of mine preserve
And fail those other selves to serve ?
O thou that wouldest that goal attain—
And find for all the end of pain—
Make firm the root of Faith within
Set thine own mind the Light to win.
"Myself how shall I best attend ?"
By cleaving to the Supreme Friend.
When once thy frame is wholly clean
And pure as rice from speck or taint,
It will produce enjoyment keen
For other beings, selfless saint.

"What means to purify this frame ?"
To purge it from all sin and blame,
The Buddha's Word we'll follow well
or find ourselves in throes of hell.
The Word of Buddha seeks to know
And study in tranquillity
Up ! To the forest shelter go.
And contemplate Impurity.
Enjoyment pure how shalt thou gain
Till all thy life is free from stain.

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*From S'ikshāsammuÇaya, kārikās 1, 2 seventh century A.D., transl. by Bendall and Rouse.

The Vows of Sāmantabhadra.

I take my solemn oath that I will save
All sentient beings that know life' cruel pain
And, by the Dharma teaching, for them pave
A road by which the Buddhahood to gain.

I take my solemn oath that I will break
The power of evil passions and desire
And, through the Grace of Buddha, undertake
To quench for now and ever sorrow's fire.

I take my solemn oath that I'll aspire
To learn the countless system of the Law.
And, having learned each on to go still higher
Till ignorance has fled for ever more.

I take my solemn oath that I will strive
Among the Bodhisattvas to enrol,
Nor shall I ever rest till I coutsive
To reach the Tathāgata's highest Goal.

Transl. by Miss Lee of China

The most well known among all the Bodhisattvas celestial or human is the Bodhisattva Avalókiteśvara, "the Lord who sees the misery of the world," in Tibet he is called Chenrezig, and the Dalai Lama is believed to be an emanation of him. It is not certain when Avalókiteśvara appeared in India. His name, however is mentioned in the Svarnaprabhāsūtra, which dates before the Christian era and Kaśyapa Mataṅga discovered this sūtra in India before introducing Buddhism into China, in the first century A.D. In Northern India the worship of Avalókiteśvara became popular toward the third century, and reached its climax in the seventh century. Fa-hian and Hiuen-tsang* speak of him with much reverence in the accounts of their travels in India.

The worship of Avalókiteśvara was introduced into

*Two famous Chinese Buddhist Scholars and travellers.

Tibet in the middle of the seventh century when he was proclaimed by the Lamas as incarnate in the king Śrong-tsan-gampo. He soon became the most popular of all the Mahāyāna-Bodhisattvas, being looked upon as the representative of Lord Buddha and guardian of the Buddhist faith until Maitreya should appear on earth as Mānuṣi-Buddha.

"The mightiest of all the Bodhisattvas, Chenrezig, his mind intent on the work of saving all beings took an oath in the presence of the Buddha (Amitābha) and all the eleven time ten millions of Buddhas, saying: 'In me are embodied for work of salvation the deeds and the perfection (which pass all human understanding) of all the Buddhas of the three times. I pledge myself to bring every sentient being to the highest and most perfect state of enlightenment. But should I long for rest and peace as to stop in the way, may my head burst into ten pieces as would a cotton boll!

Then spoke the Buddha Amitābha: "So be it! so be it! This is also the prayer of myself and the Buddhas of the three times inhabitating the ten regions of space. Further, I who am a Buddha will be thy helpmate in the work of saving all creatures!"

Then from out the body of Chenrezig there came six rays of light which reached the six inhabited worlds. Some rays penetrated to the abode of the gods (Lh'a) where, for the purpose of redeeming the gods they became the King of gods, Indra (Jya-chyin or Hundred Sacrifices) and then were heard the sacred words saying: "Subject to suffering of the fall of the gods through the power of greed and carnal desire, if I have entered the abode of the gods, let there be an end to all the misery of the fall of death and regeneration."

Some rays penetrated to the abode of the fallen gods (Lh'a-ma-yin) (Asuras.) Titans (and like them, it was with the gods), where, for the purpose of redeeming them, they became the Lord of the Lh'a-ma-yin, T'ag-zang-ris; and then were heard the sacred words saying; "Subject to the misery

of war through the might of pride and anger, if I have entered the abode of the Lh'a-ma-yin, let the misery of death and regeneration through the evil of waging war be ended !"

And some other rays penetrated to the abode of men, where, for redeeming them they became the Lord of men, 'The Mighty One of the Śākya' (In Tib. Śā-kya-túb-pa) and then were heard the sacred words : "Held in bondage through the power of desire and lust, and subject to the misery of birth, old age, disease and death, if I have entered the abode of men, let the misery of men be ended !"

Some rays penetrated the animal kingdom, where for the purpose of redeeming them, they became the Lord of the brute creation called 'great enduring–lion' (Sengge-rabtan), and then were heard the sacred words saying : "Through the power of ignorance, subject to misery of servitude and violent death, if I have entered the abode of the animal kingdom, may all of you now held in the meshes of ignorance, be quickly endowed with enlightenment such as that I enjoy !"

Some rays entered the abode of the departed (Yi-dag) where, for the purpose of redeeming them, they became the Lord of the Yi-dag (pretas or ghosts) 'Treasury of Sky' (Nam-k'-dzo), and then were heard the sacred words saying : "Bound through the might of avarice, subject to misery of hunger and thirst, if I have entered the abode of the Yi-dag, let there be at once an end to hungering and thirsting, and let happiness be reached !"

Some rays penetrated the netherworld, where for the purpose of redeeming it they became the Lord of the netherworld 'King of the Law' (Ch'u-gi-jyabo), and then were heard the sacred words : "Bound through the might of lust and subject to the misery of being tormented by heat and cold, if I have truly entered the netherworld, let the torments, the agonies of all the beings there be ended !"

And then the six classes of sentient beings, who heretofore could not be freed, when arose these six Mighty Ones

from out of the light, and the sacred words were heard, escaped from out of their abodes as out of an iron box which has been opened, and all the six realms were completely emptied of creatures.

Then the great Compassionate One ascended to the top of Mount Sumeru (Ri-rab), and looked with the Eye of Wisdom, and saw that there were as many beings in the world as before, so a second time and a third time in his mercy he emptied the divers regions of the world, but the number of sufferers decreased not, and he was filled with despondence and despair. 'Alas', he cried through the instrumentality of the Blessed One (Sugata) innumerable heavenly realms, innumerable regions of sentient beings have been brought into the Truth. But though I have released so many beings, yet this orb cannot be emptied even for an instant, and the redemption of the sentient beings is never accomplished! So having found my own peace and happiness, I will be with the Completely-passed-away Buddhas! And then he remembered his former prayer, and his head split into a hundred pieces. He cried with pain, which he could not bear; Alas, merciful Buddhas and Bodhisattvas, and thou Buddha ḥÖd-pag-mcd,* I cry not for myself but out of anguish at not having accomplished the salvation of the world and he wept aloud.

Then the Buddha ḥÖd-dpag-mcd gathered together all the pieces of the head of the Great Compassionate One and made them into eleven faces and as the wheel of transmigration has neither beginning nor end, he made them placid faces, and though placid he made them as dark and angry counterances to the wayward man. Morever he said ; The orb of transmigration (K'orwa) has neither beginning nor end, and thou mayest not take all the beings out of it.

Then spoke the Bodhisattva: "Since I have not been able to remove all beings from the orb of transmigration, may I have a thousand hands and a thousand eyes, so that the

*i. e. Amitābha

thousand hands may be as those of a universal monarch,† and the thousand eyes as those of the thousand Buddhas of the cycle (Bhadra-kalpa), and by them I may serve all beings." And at the same moment he became endowed with thousand hands, in the palms of which were a thousand eyes.

"Then spoke the Buddha Nang-wa t'a-ya :" Most Compassionate One, by the following six letters the doors of birth for the six classes of beings may be closed :

Oṃ Maṇi Padme Hūṃ

By *Oṃ* the gate of birth among the gods (Lh'a) is closed; by *ma* the gate of birth among asuras (Lh'a-ma-yin) is closed; by *ṇi* the gate of birth among men is closed; by *pad* the gate of birth among brute beasts is closed; by *me* the gate of birth among the pretas (Yi-dag) is closed, and by *Hūṃ* the gate of birth in the netherworld is closed. These syllables can empty the realm of the six classes of beings. Understand it well, remember them, repeat them, impress them well upon your mind!"........

This is the legendary story of the most beloved Bodhisattva Chenrezig and of the sacred mantra 'Oṃ maṇi padme Hūṃ', the sacred syllables which can be found all over Tibet, Bhutan, Sikkim, Ladakh, Mongolia and up to the Volga in Russia. Practically the sacred mantra is now spread more or less all over the earth. It is not a prayer in the usual sense of the word, it is rather a thanks-giving, a devotional mantra for the great Bodhisattva Chenrezig (Avalókiteśvara) the chief patron of Lamaism, which incarnates himself successively in the Dalai Lamas. Lama A. Govinda has in the beforementioned work "Grundlagen tibetischer Mystik" given a full explanation of the mantra and defended it against sectarian unbelievers of the Theravāda School of Buddhism. For further information on this subject Lama Govinda's work,

†Çakravarti

which has recently appeared in an English translation, may be consulted.

Almost all Bodhisattvas with the exception of Maitreya (Pāli Metteya) and some canonized Buddhist saints, among whom counts Nāgārjuna, Padma-sambhava, Tsongkapa and the Hungarian great Scholar Czoma de Körös, are of the non Dhyānī-Bodhisattva type. The Dhyānī-Bodhisattvas are celestial and belong to the second "body" (kāya) in the Tri-kāya. Maitreya is believed to dwell in the Rūpadhatu-loka in the body of completeness or enjoyment (Sambhoga-kāya), in a state of 'reflected spirituality' that is to say, that it is in this form that the Dharma-kāya (Dhyānī-Buddha) reveals himself to a Bodhisattva or future Buddha in the Tuśita-heaven. Although, according to the Buddhist writings, their name is legion ; there are comparatively few Dhyānī-Bodhisattvas represented in Buddhist art, and these may be divided into two groups—of five and eight.

The five Dhyānī-Bodhisattvas correspond with the five Dhyānī-Buddhas and differ in many respects from other celestial Bodhisattvas. They are ; Sāmantabhadra, Vajrapāṇi, Ratnapāṇi, Avalókiteśvara, Viśvapāṇi. Those belonging to the group of eight are found in Mahāyāna Buddhist temples on either side of an important Buddha. The Bodhisattvas are : Avalókitśvara, Ātāsāgarbha, Vajrapāṇi and Kṣitigarbha, while on the left are ; Sarva-nirvāraṇa, Viśvakhambia, Maitreya, Sāmantabhadra and Mañjuśrī.

Each Dhyānī-Bodhisattva in the group of five is evolved by his Dhyānī-Buddha. He is a reflex, an emanation from him. Certain Mahāyana sects (of Nepāl) that identify the Trikāya with the Tri-sattva look upon the Dhyānī-Bodhisattva as the actual Creator of the Sangha, a product of the union of Buddha (mind) and Dharma (matter). According to the system of Ādi-Buddha the Dhyānī-Bodhisattva receives the active power of creation from the Ādi-Buddha through the medium of his Dhyānī-Buddha. This system however,

is only popular in Nepāl and has never been popular either in Tibet or elsewhere.

The Dhyānī-Bodhisattva of the group of five have a definite place in the Mahāyāna-system and for a special purpose, that is to evolve, each in his turn, from his own essence a spiritual world (and not a material world !) over which he is to preside until the coming of the Mānuṣi-Buddha of his worldperiod (kalpa). At the death, or Parinirvāṇa of his mortal Buddha, he must continue the work of the propagation of Buddha's Teachings. Until his successor creates a new Dharmaloka, in other words revives the Ārya-Dharma which had declined, and so prepares the way for the coming Buddha. It will be noteworthy to mention that, in the Western countries, there is a Mahāyāna Buddhist Order, called the Western Order of Ārya Maitreya Maṇḍala. All its members are candidates for Bodhisattva-hood and are preparing for the advent of Buddha Maitreya, the All-Loving One. The Order has members and representatives in a number of countries, for instance in Germany, Hungary, Sweden, England, Switzerland, Belgium, India, Vietnam, etc.*

Three of the Dhyānī-Bodhisattvas have already created Dharmalokas and are now absorbed in the bliss of Nirvāṇa. The present spiritual world, the world in which the Buddha's Law still obtains is the fourth, and there are the fifth, the sixth and the seventh still to come. After the seventh world-period this world will again be destroyed. The first Dharmaloka was established by the Bodhisattva Sāmantabhadra and the Dhyānī-Buddha, from which he emanated, was the Dhyānī-Buddha Vairoçana, who manifested himself on earth in the form of the Mānuṣi-Buddha Krakuççanda.

*See preface.

In the same way we have in the second worldperiod :—

Dhyānī-Bodhisattva : Vajrapāṇi.

Dhyānī-Buddha : Akṣobhya.

Mānuṣi-Buddha : Kanaka-muni.

In the third worldperiod : —

Dhyānī-Bodhisattva : Ratnapāṇi.

Dhyānī-Buddha : Ratnasambhava.

Mānuṣi-Buddha : Kaśyapa.

In the fourth worldperiod :—(the present one)

Dhyānī-Bodhisattva : Avalókiteśvara.

Dhyānī-Buddha : Amitābha.

Mānuṣi-Buddha : Gautama-Buddha.



It is predicted by Lord Buddha himself, that five thousand years after his Parinirvāṇa, the Buddha Maitreya will appear as a Mānuṣi-Buddha (in the fifth world), which will be established by Viṣvapāṇi Bodhisattva, who dwells in the Rūpadhātuloka waiting for the fifth cycle, when he will receive active power and establish the fifth Dharmaloka (on this earth).

Dhyānī-Bodhisattvas are represented as dressed in princely garments in order to show that they are not monks but laymen, and they are wearing the thirteen precious ornaments, which are : A five-pointed crown with the five Dhyānī-Buddhas, an ear ring, a closely fitting necklace, an armlet, a wristlet, a bracelet and a shawl for the lower limbs and one for the upper ; a garland hanging to the navel ; a girdle and a sash. In the central leaf of the crown is usually a small image of his Dhyānī-Buddha. The hair is drawn up into a mitre-shaped form and may be decorated with jewels. He generally has the "Third Eye"* on the forehead. If the Bodhisattva is with his Dhyānī-Buddha in a sanctuary, he is always standing on one side, but he is represented in a sitting posture, when in his own chapel. The first Dhyānī-Bodhisattva mentioned in the Tibetan Buddhist Scriptures is in fact Mañjuśri, the personification of Buddha's wisdom. The second is Avalókiteśvara, the personification of Buddha's Compassion, while the third is Vajrapāṇi, the personification of Buddha's supernatural power (Siddhi). These three are a very popular triad in Mahāyāna–Buddhism of Tibetan form.

The Dhyānī-Bodhisattvas may be or may be not in company with their Dākinīs in the typical yab-yum attitude, as well as the Dhyānī-Buddhas who in that case are represented like Bodhisattvas and are called 'Crowned Buddhas,' especially popular in Nepāl.

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*In Tib. S'es-rab-spyan.

Here is a glimpse of the Iconography of the five Dhyānī-Bodhisattvas :

The Dhyānī-Bodhisattva Sāmantabhadra

(Symbol for Lord Buddha's Universal Kindness)

His Tibetan name :	Kun-tu bzan-po.
His Symbol :	Cintāmaṇi (the magical jewel).
Colour :	Green.
Vehicle :	Elephant.
Dhyānī-Buddha :	Vairoçana.
Mānuṣi-Buddha :	Krakuççanda.
Emblem :	Blue lotus.
Mantra :	Oṃ Sāmantabhadra Hūṃ !

Sāmantabhadra was looked upon, among the ancient Mahāyānists, as the Highest Intelligence, a primordial Buddha ; but his popularity diminished when the two sects, the Kargyutpa and Gelugpa, set up Vajradhara as Ādi-Buddha.

Certain of the Yogāçāra-sects claim that Sāmantabhadra, instead of Vairoçana (his Dhyānī-Buddha), was the founder of the Yoga-system and look upon him as the divinity of Religious Ecstasy.—

Sāmantabhadra is the first Dhyānī-Bodhisattva, corresponding to the five celestial Jinas, or Dhyānī-Buddhas, and is one of the group with the eight Dhyānī-Bodhisattvas found in Tibetan Buddhist temples.



The second Dhyānī-Bodhisattva is :

The Dhyānī-Bodhisattva Vajrapāṇi, the Vajra-bearer

(Symbol for Lord Buddha's Supernatural Power)

His Tibetan name :	Phag-pa rdo-rje.
His Symbol :	Vajra.
Colour :	Dark-blue.
Dhyānī-Buddha :	Akṣobhya.
Mānṣui-Buddha :	Kanaka-muni.
Dākinī :	Sujātā.
Emblem :	Blue-lotus.
Mantra :	Oṃ Vajrapāṇi Mūṃ ! (not Hūṃ).

Gruenwedel identifies Vajrapāṇi with Śāku (Śakra) or Indra, the Vedic-god of rain. In Buddhist records, Śāku is mentioned as being present at the birth of the Tathāgata and assisting his flight from the palace. In the incident of the flight of Śākyamuni from Kapilavastu, however, Vajrapāṇi is referred to as multiplying himself into eight devas to escort him, while the "Divine Śāku," with a multitude of other devas belonging to Kāmaloka took their place on the left hand. Hiuen-tsang mentions Vajrapāṇi as being with the Tathāgata when the Nāgas (serpent-gods) appeared before the Buddha to listen to his teachings. Vajrapāṇi was charged by the Tathāgata to guard them from the attacks of their enemies, the garudas (bird-men), and that, in order to deceive and combat the garudas, Vajrapāṇi assumed a form with head, wings and claws like the garudas themselves. At the Parinirvāṇa of the Buddha he is also said to have been present.

We find him in religious printings and in the miniatures of Nepālese books, where he is either at the left of Dīpaṅkara Buddha or at the right of Tārā (green one). He is represented as holding the vajra and standing with his legs crossed. This same personage, holding the primitive vajra, was also found in the frescoes discovered by Herr von Le Coy in Chinese-Turkestan, as well as a Vajrapāṇi carrying a most ornate vajra.

The non-Tāntric Bodhisattva form of Vajrapāṇi is very rare. In Pander's Pantheon, he is presented as seated with his legs locked, balancing the vajra in his hands in 'meditation' mudrā, but he may also be in 'witness' (bhūmi-sparśa) mudrā, the vajra being balanced in the palm of his left hand placed on the lap. In the collection of Mr. G. Schlumberger there is a Vajrapāṇi brandishing the vajra in his right hand while his left is in the vitarka-mudrā. Besides being the protector of the Nāgas against Garudas, Vajrapāṇi is the implacable enemy of the demons, the reason for which is explained in the following legend (according to Schlaginweit 'Buddhism in Tibet'): "Once upon a time the Buddhas all met together on the top of Mount Meru (Sumeru) to deliberate upon the best means of procuring the water of life (amṛta) which lies concealed at the bottom of the ocean.

The evil demons were in possession of the powerful poison Halā-hala, with which they intended to bring destruction on mankind. In order to procure the antidote, they decided to churn the ocean with the Mount Meru. When the Amṛta had risen to the surface of the water, they put it in the keeping of Vajrapāṇi, until they should decide on the best means of using it; but Vajrapāṇi left the Elixir of Life a moment unguarded and the monster, Rāhu, stole it. Then followed a fearful struggle for the possession of the amṛta, Rāhu was conquered in the end, but the Water of Life had been defiled, and the Buddhas to punish Vajrapāṇi, forced him to drink it, whereupon he became dark-blue from the poison mixed with the amṛta." This legend seems to explain the presence of Vajrapāṇi as guardian of the Elixir of Life in a triad with Mañjuśri, who holds the ambrosia vase, and Padmapāṇi (Avalókiteśvara), who carries a kalaśa (ewer of amṛta). Vajrapāṇi is the second Dhyānī-Bodhisattva, corresponding to one of the five Celestial Jinas. He is also one of the group of eight Dhyānī-Bodhisattvas found in Mahāyāna Buddhist temples, in which he is represented as standing with the vajra and ghantā (bell) supported by lotus-flowers,

the stems of which he holds in his hands in the 'charity' and 'argument' mudrās."

Vajrapāṇi has also several ferocious Dharmapāla (Guardian of the Dharma) forms assumed to combat the various demons.* In the collection of the Swedish renowned explorer Sven Hedin (Ethnographical Museum, Stockholm) there is a huge brass statue of Vajrapāṇi as Dharmapāla brought by Sven Hedin from Tibet along with many other Buddhist art objects. A whole Buddha shrine is built up in the Museum, and visitors to Sweden are recommended to visit the said Museum which is not so far off from the British Embassy at Strandvägen.



*Condensed from : "Die Mythologie des Buddhismus in Tibet und der Mongolei", by A. Gruenwedel, Leipzig, 1900.

The Dhyānī-Bodhisattva Ratnapāṇi

(The Jewel-bearer)
(Symbol for Lord Buddha's Wisdom)

His Tibetan name :	Phyag-Rin-chen.
His Symbol :	Cintāmaṇi (the magical jewel)
Colour :	Yellow.
Vehicle :	Yellow-lotus.
Dhyānī-Buddha :	Ratna-sambhava.
Mānuṣi-Buddha :	Kaśyapa.
Mudrā :	Dāna (charity).
Mantra :	Om Ratnapāṇi Traṃ !

Ratnapāṇi is rather seldom represented on paintings.

The Dhyānī-Bodhisattva Avalōkiteśvara

(Symbol for Lord Buddha's Compassion).
(The Lord of Compassion).

His Tibetan name :	Spyan-ras-gzigs. (Chenrezig)
His symbol :	Crystal rosary and lotus (Skt. mālā) (Tib. theng-pa).
Colour :	White.
Vehicle :	White-lotus.
Dhyānī-Buddha :	Amitābha.
Mānuṣi-Buddha :	Śākyamuni (Tib. Śa-kya-túb- pa).
Mudrā :	Namaskāra (Salutation),
Mantra :	Oṃ Maṇi Padme Hūṃ !

Avalōkiteśvara is the most popular among all Bodhisattvas.

CHAPTER VII

Lamaistic Ritual

The daily services and rituals* of the Lamas take most of the time in the monasteries of Tibet. There are seven stages of Lamaist worship which resemble in some way, those of the Hindus. They are :

1. The Invocation to the Buddha, Bodhisattva or Yi-dam.
2. Inviting the Buddha, Bodhisattva or Yi-dam to be present.
3. Different offerings like rice, cake, water, incense and butter-lamps (no candles, because there are none in Tibet) are placed at the shrine in front of which the officiating Lama is seated. By small or big drums and trumpets occasionally, music is made, but only for a short time, in order to emphasise some important parts of the hymns or sūtras.
4. Hymns in praise of Lord Buddha or tutelary Yi-dam.
5. Recitations of the special mantra of the Buddha or Yi-dam.
6. Hymns of blessings and benefits for the welfare of all living beings.
7. Benediction.

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*In Sanskṛt Sādhanā whereby Siddhi (supernatural power), or success may be obtained.

The main part of the ritual, i.e. the essential offerings, resembles those of the Theravāda-sect, especially of Ceylon. In the Lama-gompas, daily worship is performed and this is the reason why almost all the Lamas are very devoted followers of Lord Buddha. They are always kept in touch with their religion and with the practical use of the observances.

At the beginning of his worship in the cell, in front of the Buddha-shrine or in front of his Yi-dam, the Lama prostrates himself three times. Each time he lifts his arms over the head, slightly separated to left and right and thus he pays respect to HEAVEN or to the Dharmakāya. Then the Lama folds his hands at the forehead, thus saluting the Buddha ; after this he touches, with folded hands, his mouth, thus saluting the human beings, then his chest, thus saluting the animal kingdom. Hereafter the Lama, while prostrating himself, spreads his arms to left and right, thus saluting the beings in the netherworlds, and after having touched the ground with his forehead he rises again and repeats the same procedure twice.

Crosslegged he sits down and takes vajra and bell in his hands, and while crossing them in front of his chest he says : "Oṃ ah Hūṃ !"

While lighting the butter-lamps, he usually recites mantras. When offering flowers, the Lama says (like the Buddhists of Ceylon) :

> "Those Bundles of flowers, fresh-hued, odorous and choice, I offer at the sacred Lotus-feet of Lord Buddha.
>
> With these diverse flowers, I worship the Lord Buddha; and through this merit, may there be happiness !
>
> Even as these flowers must fade, so does my body also march to a state of destruction."

Offering of Incense

"With perfumed incense, compounded from odorous substances, I worship the Blessed One, worthy of worship, a respectable for offerings."

Offering of Food to the Buddha

"Take pity on me, O Lord, and accept, O Highest for compassion's sake, the food here presented !"

The offerings are placed upon the shrine in front of the image. Seven kinds of offerings are essential and should be present in every service, they are :—

1. Drinking water.
2. Cool water for washing the feet of the image.
3. Flowers.
4. Incense or perfumed smoke.
5. Butter-lamps, at least seven or up to 108.
6. Perfumed water for anointing the body of the image.
7. Consecrated food.

All these offerings must be placed in proper order according to a rule. In the third or fourth bowl, on the top of the rice heap, should be placed respectively a flower and an incense stick, and in the sixth bowl should be placed perfumed water ; and lastly a cake, into which have been incorporated a few fillings of precious metals, but details are only observed on special occasions. Ordinarily all the bowls are filled with plain water or rice. On placing the offerings in position in the order noted, the Lama or Lamas sing with devotion the following mantra :

"Avataya, avataya, Oṃ Vajra ! Arghaṃ, pādyaṃ puṣpa, Dhūpa, aloka, gandha, naivedya, śabda, pratidsayi svāhā !"

At the end of the mantra the cymbals are sounded.

When pouring slowly the water into the bowls he repeats each time, once or twice certain mantras, like these :

Oṃ ah Hūṃ !
Oṃ ah Guru sarva Siddhi Hūṃ !
Oṃ Vajrapāṇi Mūṃ' (not Hūṃ)
Oṃ Vāgīśvarī Hūṃ !
Oṃ Muni, Muni Mahā-muni, Śākya-munaye svāhā !
Oṃ Maitri, Maitri, Mahā-Maitri, Amrāmitayur-Maitri Tathāgatayè svāhā !
Oṃ gatè, gatè, parā-gatè, para-samgatè Bodhi svāhā !

Thereafter either follow lengthy hymns of offerings of rice, cakes, dainties, flowers etc.

Lengthy hymns or what are popularly called (but incorrectly) prayers follow, like the famous "prayer" of Choje Tsang-pa, called the Religious Wishes, in Tibetan language Ge-jordum-pa.* This "prayer" which is rather long was according to my knowledge for the first time rendered into English by the late Lama Davasaṃdup. Here I am giving its abrigded form.

"This long 'prayer' must be said in a spirit of disinterested and pure altruism. Believing all the Gurus, and the Trinity to be attentively listening to and approving one's 'prayer', and giving their benediction on it, one must say this 'prayer' :

1. "By my own merit and that of all other sentient beings acquired in all the three times, may I be born for the sake of all (comprising those in Nirvāṇa and Saṃsāra) in all my future lives, as a free and well-endowed human being (which is a precious boon).

2. In all my future lives, may I be one of the foremost among those of great faith.

*Published in the JASB New Series, Vol. VIII 1912 p. 148-160.

May I be the foremost amongst the meek.

Foremost amongst the zealous and intelligent.

Foremost amongst those of great aspirations, and of great learning.

3. May I be foremost amongst the compassionate ones. Foremost amongst the understanding ones, and amongst the persevering ones; foremost amongst the hard-working ones.
4. May I ever be possessed of a mind well versed in all branches of knowledge, which is the property of a divine-mind. May I ever meet with profound scholars and professors of the Mahāyānic-Doctrine, as soon as I am born.
5. Let their threefold benedictions and blessings and virtues of the body, speech and heart, enter into my body, heart and speeeh completely, and inspire me.

   Let me ever be initiated into the Priesthood at the feet of Gurus, like the Buddha himself in my youth, in all my future lifetimes.
6. May I ever be able to keep the vows and observances purely and strictly.

   May I be able to learn, practise and observe all the branches of the Dharma as they should be one, in pure spirit.
7. Let me be thoroughly conversant with listening, pondering, and meditating on the Mahāyānic-Doctrine in all its branches. In learning, studying and practising the Dharma, let there be no impediments whatever, neither external nor internal.
8. Let me be perfect in the attainment of knowledge.

   Let me be thoroughly conversant and competent in fulfilling the duties of my line.

   Let me (the son) be able to fill my Gurus's place.

9. Let me be habituated in feeling pity and in contemplating on Śūnyata.

Let me be able to accomplish my own and others' purposes. Let me obtain Divine inspiration.

10. Let the gloom of Ignorance be cleared up.

Let everything, good or bad haps, help me on the path to Buddha-hood.

By the merit of these wishes, may I, by the power of great intellect, realize the Eternal Truth.

11. By my great pity, let me not be apathetic to others' pangs and miseries.

By great learning let me be able to implant learning or knowledge in others' hearts.

By great experience let me be able to lead others on the path.

12. By knowledge let myself be emancipated, by grace let me be able to save others.

Let me be wise in combining circumstances.

Let me be free as the sky from fixed assertions and dogmatic beliefs.

13. Let the Karmic influences be portrayed in favourable circumstances.

Let all selfish motives be eradicated.

Let me be able to respect all sentient beings of the six lokas (realms) alike, without any partiality.

14. Let me be able to identify and recognize in the body, speech and mind of all the sentient beings of the three states of existence, the presence of the three Divine principles of the Buddhas of the three times.

15. Let me be able to regard my Guru with the same regard as I would regard a Buddha.

And by the merit of this virtue let there be no contraction in my faith.

Let my belief experience no break, and let me enjoy communion of spirit with my Guru.

16. Let the graces, knowledge and virtue of the Buddha and Gurus enter and inspire me.

Let all my faults be purged and let all the virtues be perfected in me.

Let my heart be filled with the thought of "no want."

17. Let my attachment be cut off from the roots.

Let not my heart yearn or wish others' enjoyments.

Let me obtain power over counteracting passions or (impious impulses).

18. Let me be able to clip and prune the heads of thoughts of worldly ambitions.

Let me be able to bear happiness and sorrows equally.

Let trials and tribulations prove my friends.

19. Let all my objective ideas (thoughts) turn out to be some spiritual duty.

Let me get safely over the precipice of hope and fear.

Let an impartial love to all grow up in me.

20. Let me know all others as equal with myself.

Let me be able to exchange happiness with misery.

Let me be able to carry the griefs and pains of others with gladness and joy.

Having shouldered them, let me be filled with compassion enough to bear them without grudging.

21. Let me be put on the Path by the doorway of compassion.

Let me be able to merge everything equally in the contemplation of Ṡūnyatā.

Let the one prime and sole need be fulfilled in the right time.

22. Let me have steadiness in tranquillising my mind (in Samādhi).

Let me obtain the power of fore-knowledge and other boundless siddhic powers of illusion.

Let me be able to analyse Intellect to its very root.

Let all cognitions appear to me as the Dharmakāya,

23. Let all my credulous errors turn to divine inner lights.

Let me be able to recognize Nirvāṇa in Saṁsāra.

Let me obtain the highest boon of the great symbol (Mahā-mudrā).

Let me be able to control all mental cognitions.

24. Let me be able to keep Karmic connections without any impartiality.

Let all those connections prove effective or fruitful of bringing forth useful results.

25. Let all those actions which I might do, or have done to others in the three times, as well as those, which others might do, or have done to me in the three times, be they either useful or injurious, let them never bear evil results nor indifferent ones; let all the internal, external and side Karmic influences be cleared off this very moment.

26. Henceforth let no carnality, wrath, sloth, pride or egoism, jealousy or envy, praise-seeking, and desire for fame, nor self-flattery, nor any kind of impious wish or thought, ever come in my mind.

27. Let me be a fit vessel to receive the Mystic Truths.*

Let me obtain the four kinds of empowering initiations (Abhiṣeka).

Let me be able to know the Divine Intuitions.

Let me acquire familiarity in the meditation of the (1) imaginary and (2) unimaginable (the formless) —(1) Rūpa and (2) Arūpa, Forms and the Formless.

28. Let me know the general and the minute laws of Karma.

Let me know the logical process of Intellect.

* i.e. the mystic truths of the Tantras.

By the power of this merit, may I, in this and in all the life-times, be able to perform my duties towards all sentient beings illimitably, and without my seeking it.

29. Let me be able to perform these duties successfully by the path of the six Pāramitās (virtues).

Let me be able to accomplish unbounded good for all sentient beings without feeling wearied or having any regret.

30. Even after my death, let my head and limbs, flesh and bones, organs and minor organs, hair, teeth, nails, blood and secretions, oil and fat exuding from my body, all be of unbounded use and of great service to all sentient beings.

31. May those who are, have been, or will be fond of me, loved me, respected me, and believed in me, and who may have prayed or entreated me in any way, or those who have followed me, obtain transcendental knowledge, in their hearts, without the least trouble.

32. Let their experience of the divine inspiration continue in an unbroken current and remain permanently.

Let him or them obtain transcendental Samādhi.

Let him obtain the Divine and the temporal blessings without seeking for them.

33. Let those who have disbelieved in the three times, scoffed and reviled at me, dispraised me, and have been envious of me, or who have borne me ill-will or tied to quarrel with me, slandered me and abused me, let these go to chasten me of my evil actions and wash away the bad Karmic influences of the three times at once at this very moment.

34. Let those who may have wronged me not have to

suffer the Karmic effects of their actions, and let not such actions stand in the way of their obtaining Buddhahood.

Let those very persons be converted by me, and let them obtain Buddhahood in this very lifetime or during one life.

35. Let all those of my friends who have in all my states of existences, helped to put me in the righteous path, obtain all the virtues of a Buddha and obtain Buddhahood.

36. Let the life-term of my Gurus (Buddhas) expand as wide as the heavens and last till the cessation of the Saṁsāra, until which event takes place, let them not rest in Nirvāṇa (quiescence) but remain active for the sake of sentient beings.

37. Let my body, speech and heart be filled with the holy grace of the Buddhas, and those virtues by which they transcend common beings even in this very moment, and let my three-fold principles be perfected.

38. For the sake of serving others, let me be accomplished in compounding eye-medicaments and pills, etc., and obtain the eight Siddhic powers (supernatural powers).

Let diseases, evil spirits, ignorance and other ill-wills of all sorts subside.

39. Let me be able to utilize all ideas (inborn thoughts), ignorance, devas and demons, saṃsāric troubles and miseries, sickness and death, in the path of emancipation.

Let me be able to give up the idea of selfish-existence as an individuality.

40. Knowing that I am dying, and fully conscious of every circumstance attending it, let me die in a joyful and centented frame of mind.

Recognizing the clear light even in the first stage of the uncertain state (Bar-do)* after death, let me attain Nirvāṇa for myself by absorption in the Dharma-kāya.

41, Should I, however, have the visions of the uncertain state of the intermediary state of existence after death, let me know that state to be the intervening state after death and between rebirth.

Let me be able to look without fear on the Person of the Divine Clear Light.

42. Let me acquire the power of recognizing those states or realms as my guardian deities (Yi-dam).

Let the flame of the clear light burn up all ideas and recollections of materialism.

Let me have thorough control over reasoning intellect.

43. Let me after the deliberation choose such a birth which will be useful in the highest degree.

Let me be gifted with the six powers of prescience.

44. Let me have the prescient power of a Deva's eyes.

Let me have the prescient power of Deva's ears.

Let me have the power of recollecting former places in the future.

Let me have the power of knowing other's thoughts.

Let me have the power of knowing when I have attained the power of rendering my supernatural and illusive powers indestructible.†

45. Let me be gifted with the five visions or powers of seeing.

Let all phenomena be utilized by me in the path.

Let me thoroughly practised in generating physical heat, and let bliss grow in me. Let warmth grow

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*The state between death and rebirth.
See Evans-Wentz : "The Tibetan Book of the Dead, Oxford", 1927, and Appendix VI.

†i. e. Siddhi.

in me. Let my nerves and arteries be easy, and let the respirations be gentle. Let the uncognizing state grow in me.

46. Let me acquire the clear light. Let me be thoroughly practised in the art of projection (of the mind).

By means of the Samādhi on Truth (Sattva-Dharma) let me be able to control phenomenal appearances.

47. Let me be able to confound the perverted ones.

Let me remember death and the hereafter.

Let me be able to renounce this life.

Let my mind be always ready for work.

48. Let my heart always tend towards the Dharma.

Let all my acts ever tend towards religion (Dharma).

Let me never have a single irreligious thought.

Let me be able to visit all hermitages and ascetic retreats without partiality.

49. Let the limit of my term of existence be, until the entire Saṁsāra is completely emptied; until then let me ever be working for the benefit of all sentient beings.

Let all the fruits or results of my prayers fructify in this very lifetime.

50. Let them again expand as wide as the heavens, and equal the Realms of Truth (Dharmadhātu) and the realms or circle of the Omniscient-who knows all the three times.

51. Let the result of my prayer last until the Saṁsāra gets emptied, and let them ever grow in great deeds in the fulfilment of the higher and lower paths.

52. In brief, by the power of these merits, let me be equal in every respect to every one of my lineal canonised Gurus, Devas, Dākinīs, Dharmapāls, guardian deities, devotees, siddhi-puruṣas (saints),

Yogis, etc., including even the Buddhas, and Bodhisattvas that existed, does exist, and will exist in the three times and the ten directions.

53. Let me equal them from this very moment in body, speech, mind, accomplishments or virtues, and in deeds, in duration of lifeterm and the expanse of realms,—in the quality of divine deeds, in procreation of beings similar to himself, in wisdom and knowledge, in aspiration and courage, in divine knowlege, in grace and miracles, in prescience and in the extent of the work done.



The ritual of offering the Maṇḍala.

The Mystic diagram, the Maṇḍala,* is one of the most important objects of Lamaist meditation and worship, in which the Yi-dam and Dhyānī-Buddhas are invoked. The mode of offering the maṇḍala is as follow :

A large circular tray is taken and placed in front of an altar. The officiating Lama, with a piece of his robe cleans the tray and take a handful of rice in either hands and sprinkles some on the tray, to lay the golden foundation of the Universe. Then he sets down a large iron ring inside the tray, which represents the iron girdle of the Universe. Then in the middle he sets a dole of rice as the mythological Mount Meru, the axis of the system of worlds. Then a few grains of rice are placed in proper order, each of which represents one of the thirty-eight component—portions of the universe, each of which is named at the time of depositing its representative rice. It is essential that the Lama must mentally conceive that he is symbolically bestowing all this world, together with their gods, continents, animals etc. to the Budhha or Yi-dam.

The Lama then utters the following Mantras :

"Oṃ ! Vajra bhūmi ah Hūṃ !†

On the entirely clear foundation of gold is Oṃ Vajra rakhe ah Hūṃ ! and Mount Sumeru, the king of mountains.

L.A. Wadell's book : 'Tibetan Buddhism or Lamaism', London 1895 is a mine of information, but unfortunately the author was prejudiced against the Tibetan form of Buddhism. Some of his misinterpretations I am trying to correct, space does, however, not allow me to deal at large with Wadell's book. I hope to deal with it in a second work on the subject.

*In Tib. dkil-dKhor.

†i.e. Earth. A salutation to the adamantine Earth.

(Here follows the names of the Guardians of the universe).
"On the east is Lus 'p'ags-po.
On the south is Jam-bo-glin.
On the west is Ba-lan-spyod.
On the north is Gran-mi-sn̄an.
On the either side of the eastern continent are Lus and Lus 'p' ags,
On the either side of the southern continent are sNa-yab and rNa-yab gz'an.
On the either side of the western continent are Yon-ton and Lam-mch 'eg 'gra.
And on the either side of the northern continent are sGra-mi-snan and sGra-mi' snan gyi-mda.

"There are (on the maṇḍala) mountains of jewels, wish-granting trees wish-granting cows, unploughed crops, the precious wheel (the Dharmaçakra), the precious Norbu-jewel, the precious queen, the precious monitor, etc. etc."

"Oṃ ah Hūṃ ! Oṃ ah Guru sarva-Siddhi Hūm !*
I offer you here all these constituent parts of the Universe in their entirety.

O Thou noble, kindhearted and holy Lama !

O Tutelary devas (Yi-dams) of the maṇḍala, and all the hosts of Buddhas and Bodhisattvas !

I beg you all to accept these offerings for the benefit of all living beings ! I offer you, O Buddhas, the four Continents and Mount Meru adorned with the sun and moon on a foundation of incense and flowers. Let all living beings be well and happy !

I offer you, O Assembly of all the accomplished supreme beings of the outside, inside and hidden regions, the entire wealth and body of all these ideal regions. I beg you all to grant us the best of gifts, the real gift of mystic insight !

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* i.e. a salutation to the all-powerful Guru.

"I offer up this Maṇḍala, through the virtue of which let no injury beset the path of purity, but let us have the grace of the Jinas of the Three Times, and let us, the innumerable living beings, be delivered from this illusive world!

I offer up my salutation, offerings, confession of evil actions and repentance. What virtue has been accumulated by myself and others, let it go to the attainment of our great goal, Nirvāṇa!

I humbly prostrate myself three times to all who are worthy of worship, with my whole heart and body Svāhā!

In order to avoid any misunderstanding and misinterpretation of Lamaistic ritual it must be repeated that the offering of the maṇḍala is to get mystic insight rather than material benefits.

The maṇḍalas are of course part and parcel of the Tāntric-meditation, and every system of Tantra has its own maṇḍalas which either can be made of wood, metal, cloth, paper or even drawn on the ground with coloured rice or pebbles. The Buddhas, Bodhisattvas and Yi-dams are either shown by pictures or represented by the devanāgarī-letters of the Sanskṛt alphabet (in Hinduism every Sanskṛt letter is a symbol for a certain god.) or by other symbols. The Lamaist maṇḍalas give a detailed, though condensed, representation of the entire universe.

The maṇḍala, known as the 'Lamas Heart' which contains the essence of all that is most powerful in Lamaist mantras, consists of a series of concentric circles of mantras surrounded by flames of wisdom. On the four corners are the symbols of the Triratna, i.e. the Buddha, Dharma and Saṅgha, symbolized as three gems, and a lotus-flower, a vajra and a flaming dagger with a vajra hilt. In the interior of the maṇḍala is an eight petalled lotus-flower, each petal of which bears mystic syllables,* and in the centre of the lotus is a

*In Sanskṛt Bīja i.e. the root syllable of a mantra.

circular space of about an inch in diameter, in which is placed the special mantra, varying according to the purpose for which the mantra is wanted.

In the First Circle

Salutation to Śākyamuni :

Oṃ Muni, Muni, Mahāmuni, Śākya–Munayé svāhā !

*The Buddhist Creed :**

Ye Dharmā hetuprabhavā hetuṁ teṣāṃ tathāgato
Hyavadatteṣancha yo nirodha evamavādi mahāśramanāh.†

Salutations to the Dhyānī-Buddhas :

Oṃ Vairocana Hūṃ !
Om Ratnasambhava Traṃ !
Oṃ Vajra Akṣobhya Hūṃ !
Oṃ Amitābha Hrī !
Oṃ Amoghasiddhi ah Hūṃ !

In the Second Circle :

The three Refuges :

Oṃ namaḥ samanta Buddhaṃ
Oṃ namaḥ samanta Dharmaṃ
Oṃ namaḥ samanta Saṅghaṃ
"Ye Dharmā hetuprabhavā hetuṃ...etc. as above.

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*The Buddhist Creed in Tibetan :
Saṅs-rgyās-kyi skyabs-su nÇio.
çós-kyi sky mÇio,
dGe dún-gyi sky mÇio.

†This is the Buddhist Creed, of both Mahāyāna and Hinayāna-Buddhism. In English :

"Of things that proceed from a cause,
Their cause the Tathāgata has explained.
And also their cessation :
Thus teaches the Great S'ramaṇa."

Mystic mantra in corrupt Sanskṛt :

Oṃ Sitita batrai, Oṃ Vimala, Oṃ Skadkara,*

Oṃ Brahyargar vajra ustikhatsa çakravartī sārvayāna mantra mula varma bana dhanamba. Namkilanibe makriayena keni chatkramtamtata sārva ratsin dākinī bhinda stri, stri giri mada, mada Hūṃ, hūṃ phat, phat !

In the Third Circle

"Guard the body, mind and speech of this mantra-holder !

Similar as above....etc.

In the Fourth Circle :

"Hūṃ, hūṃ, etc, etc.

In the Fifth Circle :

"Hrī, hrī, etc, etc.

In the Sixth Circle :

"Oṃ ah Hūṃ ! Hrī Huru, deva dākinī sarva siddhi-pala ah Hūṃ ! etc.

When in Nepāl in 1956, I had the rare opportunity to see the above ritual, in place of officiating Lamas there were Vajrācharyas i.e. Vajrayāna secular priests.

The special mantra, which occupies the centre of the diagram, called yantra, varies according to the object for which the mantra is required. It consists of a monogram or mystic letter (in Sanskṛt called bīja, or seed), which represents the germ of a mantra. This letter is often in the old Indian ornamental Devanāgarī-Ṣcript of the seventh century A.D.

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*Most of the mantras are written in corrupt Sanskṛt. Translating them is often very difficult and in fact of not much use to the reader. Mantras should not be translated, therefore the Tibetans also use them in Sanskṛt. The shorter mantras are simply salutations to the Buddhas, Bodhisattvas etc.

Another maṇḍala is this which is described as the Śri-çakrasambhāra maṇḍala, in Tibetan dPal-hkhor-lo-bDem-chog. It is dedicated to the worship of Heruka, the deva whose state is that of Mahāsukha (Great Bliss), in fact Nirvāṇa personified. By the ritual it is believed that the Sādhaka can achieve Siddhi. The maṇḍala may be drawn as follows :— Draw a circle within which is the principal Deva Śri-çakrasambhāra (Heruka). Give it eight petals in the N. E. S. and W., which are Lama, mKhah-hGro-ma, Rūpini, Khanda-Rohe. Outside these eight petals draw eight other larger ones. This is the inner maṇḍala of Çitta (mind) in which are Mahā-Kamala and others. Outside this, draw again eight larger petals to form the red middle maṇḍala fenced with lotuses called Vāk (Speech) maṇḍala, containing in each petal Otre, Sthāna, and Devatās rDo-rje-ralpa-chan and other Sthānas and devatās. Outside this again draw eight larger petals which is the Kāya-maṇḍala (of the body) fenced by çakras containing Griha-deva, Rin-chen-rDo-rje and others. Outside this last is the fourth circle (Phag-gDong-ma, called the Damçig-hkhorlo) containing in its eight divisions the gate-keeper and warders who guard the good faith and worshipping female devatās Hug-gDong-ma and others. Then draw the outermost circle of flames enclosing and guarding all.*



*For further studies see Lama Kazi Dawa Samdup's edition of the S'ri-çakrasambhāra Tantra (Tibetan text and English translation) preface by Arthur Avalon, the general editor of the Tāntric-Texts. London and Calcutta 1919.

CHAPTER VIII

The Significance of the Mantra

OṂ MAṆI PADME HŪṂ

It is no exaggeration to say that there is no mantra, hymn or prayer more often repeated in the world than the mantra '*Oṃ maṇi padme hūṃ* !' This mantra contains the first words which children of Tibetan, Mongol or of any other people professing the Lamaistic form of Buddhism have to learn. The child repeats them even before it learns to say mother and father and they are the last words of the dying devotee. On rocks, on walls, on 'prayer-wheels', over and in all houses and monasteries there is the sacred mantra, *Oṃ maṇi padme hūṃ*. This mantra contains six syllables which close the doors of rebirth in the six realms. It was said in a previous chapter, that this mantra is a salutation, a thanks-giving to the all compassionate Bodhisattva Avalókiteśvara rather than a prayer.

Many different scholastic and mystical significances are attributed to the six syllables. According to the Bodhimör : *OM* destroys the danger of rebirth for the gods (devas);* *Ma* destroys the painful craving for fighting and war-waging in the Asuras (demons);† *Ṇi* destroys the pain of being born (and

In Tib. *Lha.
†Lha-ma-yin.

reborn), decline, disease, old age and death of the human beings; *Pad* destroys the sufferings of the tormented and hunted animals ; *Me* destroys the pain of thirst and starvation of the Pretas* (spirits) and *Hūṃ* destroys the pains of the cold and hot netherworlds.†

The above mentioned six regions or realms of the rebirth are often written in six colours; *Oṃ*-white; *Ma*-green; *Ṇi*-yellow; *Pad*-blue; *Me*-red and *Hūṃ*-black or dark-blue. These colours are also present on the Tibetan religious flags or on parts of dresses worn by Lamas during religious festivals in connection with the presentation of mystical plays.

The six Pāramitās or the six virtues are also symbolized in the mantra of Avalókiteśvara; *Oṃ* is charity (dāna); *Ma* is equanimity (kshánti); *Ṇi* is precept (śīla); *Pad* is meditation (dhyāna); *Me* is determination (vīrya) and *Hūṃ* is transcendental wisdom (prajñā).

The sacred, ॐ Oṃ (written in Devanāgarī and Tibetan characters as A-U-M) stands in the Hindu-system of symbolism for the unity of the three highest gods, Bráhmā Viṣṇu and Śiva, or simply for the Absolute whatever name may be given to it.‡

Oṃ always played a very important role in the Vedic sacrificial ceremonies and became, after some time, the most sacred sign of the Yoga-schools. From a metaphysical symbol it grew into a devotional and mystical symbol.

In Hindu and Tibetan Tantricism, however, *Oṃ* and *Hūṃ*, besides the higher significance of the Absolute, retain the old meaning for mystical and sacrificial practices. A whole volume could be written and has also been written as a part of the Tibetan Buddhist Canon, on the significance of the sacred mantra *Oṃ Maṇi Padme Hūṃ*. For many, especially the Hindus, the *Oṃ* stands for *Paramātmā* (Over-Soul), or as a symbol of a divine Universe and for *Siddhi* or super-natural

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*Dyal-ba. †Yi-dvags.

‡In Lamaism *O* stands for Vaiçvānara=Omnipresent or Universal, *U* for Taijasa=Brilliance and *M* for Prajña=Wisdom.

power which can be attained by great Yogis or Siddhas. *Oṃ* is furthermore the source of all Light, Enlightenment, Life and Infinity. A is Consciousness; U is Subconsciousness and M is Śūṅya (void or reality). All philosophical and religious sects of India from the earliest time of the Vedic-age adapted this mystical syllable as the quintessence of the highest, inexpressable Reality, the attributeless Absolute, which in Mahāyāna-Buddhism is the Dharmakāya (the Law-body). Almost all of the Indian sects, however, gave to the sacred syllable different meanings and yet, they agreed to the fundamental idea behind it. Mahāyāna-Buddhism with all its branches adapted it likewise, and therefore *Oṃ* is the unbroken link between Mahāyāna-Buddhism and Hinduism. In Mahāyāna-Buddhism it became a symbol of its universality which does not recognize sectarian differences. *Oṃ* stands, therefore, for the unity of those who follow the Great Path, the Bodhisattva's Path of guiding our fellow men from ignorance to wisdom, from hatred to universal love, from craving to detachment. *Oṃ* is the symbol of Buddhahood in a similar manner as in Hinduism tor Brahmaṅ; the Buddhist, however, does not seek unity with the Buddha as the *summum bonum* of his religious devotion and striving, he rather aspires to become a Buddha himself, a Mānuṣi-Buddha, in order to show the way of Liberation (Mokṣa) to the suffering world. Almost all religious and philosophical terms in Buddhism are directly derived from Hinduism, their meaning was often changed or restored to their proper sense by the Buddha himself.

In the 'Grammar of the Tibetan Language by H. Bruck Hannah, the author writes in his preface, p. VIII: "Here it may interest others as well as students of Tibetan to mention that '*Oh, the Jewel in the Lotus* !' Lieutenant-Colonel Wadell's rendering of the celebrated formula *Oṃ maṇi padme hūṃ*, is wholly inadequate and indeed inaccurate."

Oṃ does not mean Oh at all, and the phrase as a whole, is much deeper and more complex in its signification than the

above rendering would imply. Oṃ alone is an all-embracing expression, and stands mystically for the incarnation of the Deity (Avalókiteśvara or Brahma), or rather for the immanence, the phenomenal or existent world, so far as the terms 'immanence' and 'transcendence' are applicable to the relations subsisting between that world and Pure Subsistence. In other words, it stands for the never-ending Cosmic process of the self-effacing involution of Paramātmān or Brahman, into Existence, or the world of Matter, and its self-expressing evolution, constitutes the famous so called "Wheel of Life" in its Cosmic aspect.

The formula may be roughly analysed thus :—

A—The source of all	speech	Embodiment of the Trinity
U— „ „ „ „	vitality	
M— „ „ „ „	thrilling consciousness	

Maṇi—Wish-granting jewel; symbolical of the temporary blessings; also of the Psychical Ātmān or Spiritual Ego.

Padma—Lotus; symbolical of biune man and of spiritual re-birth.

Hūṃ—It is, or I am omnipresent.

The entire phrase, therefore, merely in this one limited aspect of its meaning (and it may be read in many other ways) signifies "The Embodiment of the Trinity, or Incarnation of Deity, which is my wish-granting jewel in the lotus of spiritual rebirth" ; the idea apparently being that since the Cosmical Ātman, or Brahman. i.e. the first or inner principle of the universe, and the Psychical Ātman or inner principle of individual Man, are essentially one and the same, our hope of spiritual rebirth is assured in and by the fact of the eternal subsistence of Brahman and the ceaselessness of the Cosmic process above referred to—human re-incarnation being a micro-cosmic effect, or aspect, of the macro-cosmic law.

Hence, whenever a Lama is heard droning out his *Oṃ Maṇi Padme Hūṃ*, he is really reciting his version of one of the profoundest creeds known to philosophy.....".

'Oṃ Maṇi Padme Hūṃ' is in the Tibetan language pronounced like Oṃ Maṇi Pê-mê hūng.

CHAPTER IX

Tāntric or mystical Buddhism*

Among all the aspects of Buddhism, its Tāntric teachings have until now been the most neglected and misunderstood. The Tantras against which accusations have been hurled, originated mostly from the decadent forms of late Hindu tradition and the malpractices which they gave rise to among the ignorant. The prejudice, which in this way grew against everything Tāntric, was so strong that even scholars refused to have anything to do with it, and consequently any impartial investigation or research was neglected for a long time.

The first European scholar who had the courage to rehabilitate the Tantras, especially the Hindu Tantras of the Kuṇḍalinī-Yoga, was Sir John Woodroffe, who published his famous series of works on Tāntric texts and philosophy under the pseudonym of Arthur Avalon. In his foreward to the Śri-çakrasambhāra-Tantra, he says :— "The ignorant...... envisage spiritual truths so grossly that they come to be called superstition. All evil and ignorance is so much by its nature on the surface and affords so apt a subject for averse judgment that it is readily seized upon, and the more so that it is convenient material for religious polemic. Nevertheless

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*With kind permission by Lama A. Govinda. Abridged from his article in "2500 years of Buddhism" p. 360—376.

I repeat that we must do credit both to our intelligence and sense of justice by endeavouring to understand any religion in its highest and truest aspect. Even Avalon, however, was under the impression that the Buddhist Tantras were merely an offshoot of the Hindu Tantras, and that the texts, upon which his investigations were based, represented the original principles of the Tantras. This view was justified as long as the Tibetan Tāntric scriptures were comparatively unknown and unexplored, because even those few texts which were available in translation were far from being understood in their spiritual, historical and practical significance.

The reason for this was the fact that these scriptures cannot be understood merely philologically, but only from the point of view of yogic experience, which cannot be learnt from books. Moreover, those books, from which information was sought, were written in a peculiar idiom, a language of symbols and secret conventions, which in Sanskṛt was called *Saṅdhyābhāsā* (literally "twilight language") because of the double meaning which underlay its words.

This symbolic language was not only a protection against intellectual curiosity and misuse of yogic practices by the ignorant or the uninitiated, but had its origin mainly in the fact that the ordinary language is not able to express the highest experience of the mind. The indescribable, which is experienced by the Sādhaka, the true devotee, can only be hinted at by similes and paradoxes.

We find a similar attitude in the Chinese Ch'an and the Japanese Zen Buddhism, which in fact have much in common with the mediaeval Buddhist mystics, the so-called Siddhas, who flourished in India between the seventh and the eleventh centuries A. D. and were the main propagators of the Tāntric teachings of the Vajrayāna. Their numerous mystic and poetical works were almost completely destroyed in the country of their origin, when northern India was overrun by the Muslim invaders. Fortunately, a great many of their works, as well as the bulk of Tāntric literature that had developed up

to that time, have been preserved in Tibet in faithful translations, together with the living tradition of yogic and meditative practice, which was handed down through generations from Guru to Çelā.

In India, however, the Tāntric tradition went "underground" and lingered mainly in the lower strata of society, where it became mixed up with various popular cults, and finally deteriorated into superstition, which discredited both the Buddhist and genuine Hindu Tantras. These latter were built upon ancient yoga practices which apparently had been remoulded under the influence of Tāntric Buddhism.

The influence of Tāntric Buddhism upon Hinduism was so profound that up to the present day the majority of Western scholars labour under the impression that Tantrism is a Hinduistic creation which was taken over later by more or less decadent Buddhist schools.

Against this view speaks the great antiquity and consistant development of Tāntric tendencies in Buddhism. Already the early Mahāsāṅghikas had a special collection of mantric formulas in their Dhāraṇī-piṭaka; and the Mañjuśrīmūlakalpa, which according to some authorities goes back to the first century A. D., contains not only mantras and dhāraṇīs, but numerous maṇḍalas and mudrās as well. Even if the date of the Mañjuśrīmūlakalpa is somewhat uncertain, it seems probable that the Buddhist Tāntric system had crystallized into a definite form by the end of the third century A.D. as we see from the well-known Guhya-samāja (Tib. dpal-gsang-hdus-pa) Tantra.

To declare Buddhist Tantrism as an offshoot of Śaivaism is only possible for those who have no first-hand knowledge of Tāntric literature. A comparison of the Hindu Tantras with those of Buddhism (which are mostly preserved in Tibetan and which therefore for long remained unnoticed, by Indologists) not only shows an astonishing divergence of methods and aims, inspite of external similarities, but also proves the

spiritual and historical priority and orginality of the Buddhist Tantras.

Śankarāçārya, the great Hindu philosopher of the 9th century A.D., whose works form the foundation of all Śaivaite philosophy, made use of the ideas of Nāgārjuna and his followers to such an extent that orthodox Hindus suspected him of being a secret devotee of Buddhism. In a similar way the Hindu Tantras, too, took over the methods and principles of Buddhist Tantrism and adapted them to their own purposes (much as the Buddhists had adopted the age-old principles and techniques of yoga to their own system of meditation). This view is not only held by Tibetan tradition and confirmed by a study of its literature, but has also been verified by Indian scholars after a critical investigation of the earliest Sanskṛt texts of Tāntric Buddhism and their historical and ideological relationship with the Hindu Tantras.

Thus Benoytoṣh Bhattācharya, in his *Introduction to Buddhist Esotericism*, has come to the conclusion that "it is possible to declare, without fear of contradiction, that the Buddhists were the first to introduce the Tantras into their religion, and that the Hindus borrowed from the Buddhists in later times, and that it is idle to say that later Buddhism was an outcome of Śaivaism"...

We completely agree with Bhattācharya when he says: "The Buddhist Tantras in outward appearance resemble the Hindu Tantras to a marked degree but in reality there is very little similarity between them either in the subject matter or in philosophical doctrines inculcated in them, or in religious principles...."

By confusing Buddhist Tantrism with Śaktism of the Hindu-Tantras, a basic misconception has been created, which to the present time has prevented a clear understanding of the Vajrayāna (Tibetan Tantrism) and its symbolism, in Iconography as well as in literature, especially that of the Siddhas. The latter used a particular form of symbology, in

which very often the highest was clothed in the form of the lowest, the most sacred in the form of the most ordinary, the transcendent in the form of the most earthly, and deepest knowledge in the form of the most grotesque paradoxes. It was not only a language for initiates, but a kind of shock therapy, which had become necessary on account of the over-intellectualization of the religious and philosophical life of those times.

Just as the Buddha rebelled against the narrow dogmatism of a privileged priestly class, so did the Siddhas rebel against the self-complacency of a sheltered monastic existence that had lost contact with the realities of life. Their language was as unconventional as their lives, and those who took their words literally were either misled into striving after magic powers and worldly happiness or were repelled by what appeared to them to be blaphemy. It is therefore not surprising that after the disappearance of the Buddhist tradition in India, this literature fell into oblivion or degenerated into the crude erotic cults of popular Tantrism.

Nothing could be more misleading than to draw inferences about the spiritual attitude of the Buddhist Tantras (or of the genuine Hindu Tantras) from these degenerated forms of Tantrism. The former cannot be fathomed theoretically, i.e. through comparisons or the study of ancient literature, but only through practical experience or actual contact with the still existing Tāntric traditions and their contemplative methods, as practised in Tibet and, as well as in certain schools of Japan, like the Shingon and the Tendai. With regard to the latter two, Glasenapp remarks: "The female Bodhisattvas figuring in the maṇḍalas, like Prajñāpāramitā and Çuṇḍi, are sexless beings from whom, quite in accordance with the ancient tradition, associations of a sexual nature are strictly excluded. In this respect these schools differ from those known to us from Bengal, Nepāl and Tibet, which emphasize the polarity of the male and female principles.

The fact that Bengal, Nepāl, and Tibet are mentioned here side by side shows that the Tantrism of Bengal and Nepāl is regarded to be of the same nature as that of Tibet, and that the author, though seeing the necessity of distinguishing between Tantrism and Śaktism, has not yet drawn the last conclusion, namely, that even those Buddhist Tantras which built their symbolism upon the polarity of the male and the female, never represent the female principle as Śakti, but always as its contrary-prajñā (wisdom), vidyā (knowledge), or mudrā (the spiritual attitude of unification, the realization of śūnyatā). Herewith they reject the basic idea of Śaktism and its world-creating eroticism.

Though the polarity of male and female principles is recognized in the Tantras of the Vajrayāna and is an important feature of its symbolism, it is raised upon a plane which is as far away from the sphere of mere sexuality as the mathematical juxtaposition of positive and negative signs, which is as valid in the realm of irrational values as in that of rational of concrete concepts.

In Tibet the male and female Dhyānī-Buddhas and Bodhisattvas are regarded as little "sexual beings" as in the above-mentioned schools of Japan; and to the Tibetan even their aspect of union (Skt. Yuganaddha ; Tib. yab yum) is indissolubly associated with the highest spiritual reality in the process of enlightenment, so that associations with the realm of physical sexuality are completely ignored.

We must not forget that the figural representations of these symbols are not looked upon as portraying human beings, but as embodying the experiences and visions of meditation. In such a state, however, there is nothing more that could be called "sexual"; there is only the super-individual polarity of all life, which rules all mental and physical activities and which is transcended only in the ultimate state of integration, in the realization of śūnyatā. This is the state which is called mahāmudrā (Tib. phyag-rgya-chhen-po,

the "Great Attitude" or "the Great Symbol", which has given its name to one of the most important systems of meditation in Tibet.

In the earlier forms of Indian Buddhist Tantrism, Mahāmudrā was represented as the 'eternal female' principle, as may be seen from Advayavajra's definition: "The words 'great' and 'mudrā' together form the term 'mahāmudrā'. She is not something (niḥsvabhāva); she is free from the veils which cover the cognizable object and so on, she shines forth like the serene sky at noon during autumn; she is the support of all success; she is the identity of saṁsāra and nirvāṇa; her body is compassion (karunā) which is not restricted to a single object; she is the uniqueness of Great Bliss (mahāsukhaikarùpa)."

If in one of the most controversial passages of Anaṅgavajra's Prajñopāya-viniścaya-siddhi it is said that all women should be enjoyed by the Sādhaka in order to experience the mahāmudrā, it is clear that this cannot be understood in the physical sense, but that it can only be applied to that higher form of love which is not restricted to a single object and which is able to see all 'female' qualities, whether in ourselves or in others as those of the Divine Mother (prajñāparamitā or transcendental wisdom).

Another passage, which by its very grotesqueness proves that it is meant to be a paradox and is not to be taken literally states that the sādhaka who has sexual intercourse with his mother, his sister, his daughter, and his sister's daughter, will easily succeed in his striving for the ultimate goal (tattva-yoga).

To take expressions like 'mother', 'sister', 'daughter' or 'sister's daughter' literally in this connection is as senseless as taking literally the well-known Dhammapada verse (No. 294), which says that, after having killed father and mother and two Kshatriya kings, and having destroyed a kingdom with all its inhabitants, the Brāhmana remains free from sin.

Here 'father and mother' stands for 'egoism and craving' (Pāli : asmimāna and taṇhā), the 'two kings' for the erroneous views of annihilation of external existence (uccheda va sassata-diṭṭhi) the 'kingdom and its inhabitants' for 'the twelve spheres of consciousness' (dvādaśāyatnani) and the Brāhmana for the liberated monk. (bhikkhu).

To maintain that Tāntric Buddhists actually encouraged incest and licentiousness is as ridiculous as accusing the Theravādins of condoning matricide and patricide and similar heinous crimes.* If we only take the trouble to investigate the living tradition of the Tantras in their genuine, unadultered forms as they exist up to the present day in thousands of monasteries and hermitages of Tibet, where the ideals of sense-control and renunciation are held in the highest esteem, then only can we realize how ill founded and worthless are the current theories which try to drag the Tantras into the realm of sensuality.

From the point of view of the Tibetan Tāntric tradition, the above mentioned passages can only be meaningful in the context of yoga terminology.

'All women in the world' signifies all the elements which make up the female principles of our psycho-physical personality which, as the Buddha says, represents what is called 'the world'. To these principles correspond, on the opposite side, an equal number of male principles. Four of the female principles form a special group representing the vital forces (prāṇa) of the Great Elements (mahābhūta) Earth, Water, Fire, Air, and their corresponding psychic centres (çakra) or planes of consciousness within the human body. In each of them the union of male and female principles must take place, before the fifth and highest state is reached. If the expressions 'mother', 'sister', 'daughter', etc. are applied to the forces of these fundamental qualities of the mahābhūtas, the meaning of the symbolism becomes clear.

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* See Appendix II.

In other words, instead of seeking union with a woman outside ourselves, we have to seek it within ourselves ("in our own family") by the union of our male and female nature in the process of meditation. This is clearly stated in Tilopa's famous Six Doctrines (Tib. chos drug bsdus-pahi hzin-bris), upon which the most important yoga method of the Kargyutpa school is based, a method which was practised by Milarepa, the most saintly and austere of all the great masters of meditation (whom certainly nobody could accuse of 'sexual practices'). ...the Buddhist Tantras, are not only the legitimate heirs of the Vijñānavādins and Yogāçārins, but the logical outcome and ultimate consequence of the central idea of Buddhism which consists in the Law of Dependent Origination. Though the Four Noble Truths and the Eightfold Path form the framework of the Buddha's teachings, they are generalizations which do not constitute anything exclusively Buddhistic. The fact of suffering and the certainty that suffering can be overcome by the extinction of desire based on egoism was common ground in Indian religious thought and is taught by other religions as well. The Eightfold Path, too, reiterates what every Indian devotee believes, and what may be regarded as common ground of all religious-minded people, irrespective of their particular faith. Therefore, when Aśvajit was asked to sum up the Buddha's teachings in a single sentence, he did not mention the Four Noble Truths or the Eightfold Path, but the pratītya-samutpāda in its most fundamental aspect. And when again the Wheel of the Law was set in motion by Nāgarjuna, the revitalization of Buddhism was based upon the pratītya-samutpāda in the opening verse of his Mūlamādhyamika-kārikā, in which he says:

Without destruction and without origination, without being cut off and without being eternal,
Neither being one thing, nor different thing, neither coming nor going,
He who thus can teach the Dependent Origination, the blissful coming to rest of all illusory unfoldment,

Before Him, the Enlightened One, the best of all teachers,
I reverently bow down.

The term prapañca, 'illusory unfoldment or differentiation' for 'conceptually differentiated reality', is a synonym for māyā, the illusion caused by the blind world-creating power (śakti). It is this power that leads us deeper and deeper into the realm of becoming, of birth and death, of matter and differentiation, unless it is countered or reversed by prajñā, or wisdom born of profound insight into the nature of the world, through insight into ourselves and the realization or enlightenment within our own mind, because the nature of the world is not different from our own nature. The inner and outer world are only the two sides of the same fabric, in which the threads of all forces and events, of all forms of consciousness and all objects are woven into one.

This idea has never been expressed more forcefully and completely than in the Buddhist Tantras. The word tantra itself is related to the concept of weaving (the dictionary gives "loom, thread, web, fabric" as synonyms), hinting at the interwovenness of things and actions, the interdependence of all that exists, the continuity in the interaction of cause and effect, as well as in traditional development, which like a thread weaves its way through the fabric of history and of individual lives. The term 'tantra' (Tib. rgyud) therefore can also stand for tradition, spiritual continuity or succession. The scriptures, however, which in Buddhism go by the title of Tantra, are invariably of a mystic nature and try to establish the inner relationship of things by way of spiritual exercises, in which yantra, mantra and mudrā, the parallelism of the visible, the audible, and the touchable, unite the powers of mind (çitta), speech (vāk), and body (kāya), in order to realize the final state of completeness and enlightenment.

Thus in applying the words of Guru Gampopa, it may

be said that the Buddhist Tantras represent "a philosophy comprehensive enough to embrace the whole of knowledge, a system of meditation which will produce the power of concentrating the mind upon anything whatsoever, and an art of living which will enable one to utilize each activity (of body, speech, and mind) as an aid on the Path of Liberation."

For the student of Tibetan Buddhism or Lamaism it is absolutely necessary to study also the most important orthodox and non-orthodox Hindu sacred scriptures and along with them the Hindu Tantras, otherwise there is a great danger of misinterpreting and misunderstanding the Buddhist Tantras. It is still today a point of dispute whether the Buddhist Tantras had a priority, or those of the Hindus. Lama A. Govinda, holds the view, (as we have found) that the Buddhist Tantras are prior to the Hindu Tantras. Fundamentally this question is not so important. The more important thing, however, is to see the differences and similarities of the two Indian esoteric systems which to my mind have borrowed or adopted so many things from each other.

As forerunners of the Tantras we have to consider such ceremonies in which a contemplation of Dhāraṇīs* or letters is demanded and which represents the substance of a certain Buddha or Bodhisattva. Such a contemplation upon the letters consists in realizing them on one's own body, in the heart or in different parts such as throat, navel etc. and in such a way, that every letter has a different colour. Besides this, it is a rule to bear in mind, that our own body, in relation with these letters (the Indian Devanāgarī letters used for writing Sanskṛt) is the same, as the reflex of a mirror, neither the same nor different.†

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* Dhāraṇi : is a "remedy for holding closely" and it is a magic formula in order to overt evil-influences.

† See : "Anatomical Alphabet and Comparative Study of Literature" by Swāmi Shankarānanda (Poona) 1956.

The complete development of relation of the Dhāranis to the Mahāyāna system, we can recognize from the essence of the Dhāraṇīs, namely of the Dhāraṇīs, which protect the Realm.—

"The Buddha is sitting under the Bodhitree. Bodhisattva Manjuśrī praises him in gāthās (verses). The Buddha merges into Samādhi, and he represents himself to all living beings in different and special manifestations. Then a dark-blue beam comes forth from his mouth, a golden one from his right shoulder, a five-coloured one from the left shoulder and from the back a red beam, each beam illuminating one of the worlds. The earth trembled and the Buddha speaks and says, that the basis of this Samādhi (the so-called Samadhi of the world's limit) is rooted in Mercy and Compassion and serves for the attainment of Bodhi (Enlightenment). In our mind we have to look for the element of Omniscience, and omniscient reason emerges likewise from the mind; the mind is the one and the same with the Voidness (śūṅyatā) and the nature of the Voidness is the nature of the mind ; such is the nature of Bodhi, and the last is quite the same as the nature of the Dhāraṇīs. Therefore, the nature of the mind and of the Voidness, of the Bodhi and of the Dhāraṇīs is neither a twofold nor a different one ; this idea is deep and difficult to understand. It is useful for a perfected Bodhisattva. He who, however wants to attain Bodhi, must first of all have compassion towards all living beings, take refuge in the Buddha, Dharma and Saṅgha, and take upon himself the vows of a Bodhisattva ; he must sincerely regret his former evil actions ; he has to make mental sacrifices ; for the laymen it is most important to cultivate the art of adapting himself to the worldly level. The three paths i.e. of the Śrāvaka,* Pratyeka-Buddha and Bodhisattva have also been taught for them. The exercise of Samādhi (meditation) is open to all.

The compassion of the adherents of the two lower

* i.e. a listener, a follower, a lay devotee.

paths i.e. those of the Pratyeka-Buddhas* and Arahats†, can go to the extent of parting with the skin of one's own body; the Bodhisattva out of compassion is able to offer his own skin and flesh; but the compassion of the Tathāgata (a Fully Enlightened One) goes down to the sacrifice of even the bones.

A Bodhisattva haṣ four precious ornaments: The Bodhisattva-vows, meditation, mystical insight and the Dhāraṇīs; in the Dhāraṇīs the six Virtues (Pāramitās) are completely contained.

As a piece of iron when put on the surface of water sinks immediately but a vessel made of it swims with ease, in the same way the man of comprehension, who makes of himself a worthy vessel does not sink into the ocean of suffering.

First comes the testing of the relationship between the Guru and Çela (Teacher and pupil); afterwards follows the making of the maṇḍala. In order to ward off the influence of evil spirits, an altar is built up inside the maṇḍala at which offerings are made. Finally follows the ceremony of initiation. The Guru then merges into meditation (Samādhi). Complicated mystical ceremonies follow. It is believed that it leads to attainment of the desired goal, whatever it may be. There are different aims as goals. Sometimes only ordinary worldly gain or supernatural power (Siddhi) is the aim, as for instance: the ability to walk very fast, to obtain the elixir of longevity (amṛta), the transforming of a certain metal into gold, invisibility, immumity against wounds etc. Sometimes the aim is to attain superiority in the world and over spirits, to conquer one's enemies and elements. The

* Pratyeka-Buddha is a 'private Buddha', although enlightened he does not teach or propagate the Dharma.

† The Arahat, also spelt arahan or arahant is the final stage of a Hinayāna-monk i.e. sainthood.

higher and much nobler aim is to have pure religious goals, as for instance to invoke a certain Bodhisattva or a Buddha and to get from him the solution in regard to one's doubts. Finally there is the main goal to attain Highest Enlightenment (Bodhi) by supernatural power to which also point the Hinayāna and Mahāyāna-doctrines, but in a different and sometimes quicker way ; this is the way of practice by Siddhi.......

In the Hinayāna and also in the fundamental Mahāyāna systems the path of a devotee can only be realized after an almost limitless succession of rebirths, but in the Tāntric-system a man can, if he fulfils all the conditions, already in this life-time, unite himself, with his tutelary deity.*

The Tantras differ in respect of their descriptions of maṇḍalas, yantras, mantras, dharāṇīs etc. and also in respect of their aims. Different Tantras are meant for different types of Sādhakas, according to the range of their mentality and spiritual attainment. Every Bodhisattva, Dhyani-Buddha, and Yi-dam of the Buddhist-Tantras has its own particular initiation (Skt. Abhiṣeka) and other rituals. It must also be borne in mind that one and the same Tantra often has different meanings and aims for different Sādhakas ; only learned Lamas or Vajrayana Tantrikas can fully understand and make use of them.

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*The existence of God and gods, spirits and demons was never denied by Lord Buddha. It is confirmed, in an unmistakeable manner, in the Sūtras of both Hina—and Mahāyāna Buddhism.

CHAPTER X

Belief in Supernatural Power.

The Bodhisattva Vajrapāṇi ; who is known as the protector of the mystical Doctrine, (the Tantra) tells to the Bodhisattva Subāhu, in what way one can attain Siddhi or supernatural power ; which peculiarities one meets on the way to perfection ; which signs usually anounce the aproaching of Siddhi, and finally what it consists of :†

"In order to attain SIDDHI* it is absolutely necessary to give up all forms of selfishness and to develop devotion, aspiration for Bodhi and reverence for the Triple Gems. The ten vices have to be avoided, false theories to be given up ; the aspirant has to be good-natured and full of energy and devoted to religious exercises ; he is not to lend his ears to the heretics, demons, spirits etc.

But first of all it is essential to take upon oneself the vows of moral-conduct and then search for a Guru. If the evil

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† This is an extract from the Chinese-Tibetan Tantra-Sūtra 'Miao-ki-kiang-ping-teng-kouan-men-ta-kiao-wang-king' (The contemplation on Identity by Manjus'rī). The extract is only given in order to illustrate the current belief in Siddhi among the adherents of the Lamaist-Tantras. Siddhi literally means success, perfection, fruition and stands also for liberation which is the end of all spiritual striving.

* In Tib, grub-pa, pronounced thob-pa (in Pāli Iddhi)

actions of the present or of past lives prove a hindrance in attaining supernatural power, it is necessary, in that case, to build shrines, statues of Buddhas or Bodhisattvas and Yi-dams and to recite special mantras, or one has to seek assistance for performing the Siddhi-ritual. The assistance has to be of high order, and the locality where the Siddhi-ritual is to be performed must be selected very carefully. The best of localities or places are those which are hinted at by the sūtras and which had been used by the Buddhas and Bodhisattvas. In the absence of such holy places, it is good to go to a river or a mountain, so that no noise may disturb you. The surrounding of the place must be quite and safe. The ground has to be dug up about one foot or one and half feet and cleansed from all rubbish, stones, bones etc. Then new earth has to be put on the spot and upon this the hut should be built. In the hut there should be some Tāntric-figures, maṇḍalas, yantras etc. Before performing a ritual the Lama has to shave and wash himself and to put on clean robes. Three times daily he has to perform the Tantra-ritual of offerings.

The Dhāraṇīs consist mainly of reading gāthās and mantras ; a rosary of 108 beads (representing the 108 books of the Kangyur) is required and it is important to select the proper material for the rosary. Daily, the Lama should recite the special Mantra of his Yi-dam, say up to several thousand times and at the same time he has to pay attention to the special mudrās, in order not to allow the mind to go astray. If greed or anger becomes dominant, it is necessary in that case to meditate upon the 12 Nidānas (the chain of interdependent origination). All good actions have to be directed towards the attainment of Bodhi or Supreme Enlightenment, as all rivers strive towards the ocean. For the offerings, one should not use spoilt food or drinks.

Performing the ritual and reciting the mantras, one should hold a vajra, the diamond-sceptre in the right hand. It is made of a special material according to the goal which is

kept in sight. The purpose of the vajra is to remove hindrances, namely the hindrances caused by evil demons or evil spirits which are supposed to try to take possession of the body of the performer of the Tāntric-ritual in order to disturb his mind or to cause mental sickness etc. and thus to hinder the happy end of the ritualistic exercises.

If the recitation of the mantras, the offering of *Homa* (sacrifice) is not made according to rules and regulations ; or if you are absent-minded or speak about worldly affairs, then *Vināyakas* (demons) will enter unto you. As regards the recitation of the mantras and establishing the *maṇḍala*, nothing should be left out or be added ; everything has to be done according to the strict regulations. In order to attain *Siddhi* it is a postulate, that the performer is adorned with moral and other necessary prerequisites, namely, that he is industrious, neither jealous nor greedy, and that he pronounces the words of the mantras and dhāraṇīs distinctly, neither too quick nor too slow; the voice should not be altered or lowered, it is not allowed to interrupt the reading and to fix the mind on other things.

If the *Vināyakas* penetrate into the Tāntric-performer and also into the dreams of the *Tāntrika*, it is advisable in that case to consult an *Āçārya* (Guru) and to make a *maṇḍala* of five colours. It should be a large one, four feet from corner to corner and there should be four "gates," in the middle there should be an altar, beside it a chair for the *Vidyārāja* (the *Āçārya*). Further bread, perfumed water and filled vessels should be put up, and into them are to be placed different flowers and feathers of a peacock. The necks of these water-vessels (in Tibetan called bum-pa) should be circled with a five coloured thread. The *Āçārya* first offers to the Guardian-Kings of the Tantras, flowers, perfumed smoke, food etc. ; then follow offerings to the spirits and demons and the dhāraṇīs are recited in order to drive the spirits and *Vināyakas* away. Such a *maṇḍala*-ritual is believed to ward off an evil action and to alter it into a good action.

It is useful for the Christian reader to remember, that even Jesus Christ was a '*Siddha*' and that he believed in evil spirits and demons and could drive them out from possessed persons and make the evil spirits enter the bodies of swines.

For the performing of the *Homa*-ceremony grains of wheat or sesame, mustard, lotus etc. are required. Four to ten thousands of grains should be mingled with butter and put on special wooden slabs. The oven in which the sacrifice is burned has a fourfold shape, the shape of a lotus, a triangle, a quadraut or that of a circle, everything depends on the aim of the sacrifice. If in spite of fulfilling all conditions and removing of obstacles, *Siddhi* is not attained, there must be some unknown reasons for it and then it is necessary to invoke day and night the Dhyānī-Buddha or tutelary deity, and most probably the deity will appear in a dream or vision, and tell the *Tāntrika* what the causes of the failure are and may also give advice as to how to remove these obstacles.

The approaching of the moment in which *Siddhi* is attained, is announced by agreeable dreams; in which one sees oneself sitting under a canopy or entering a beautiful palace, climbing a tower or a mountain, riding on a lion, or on a white elephant, horse etc. After such dreams it is adequate to strengthen the efforts and *Bodhi* may be attained within a month or a fortnight or even at once. If the attaining of *Siddhi* is felt, a fast of two or three days is proper ; besides this special offerings have to be made to the Buddhas, to the Diamond-ruler of the Mysteries (*Vajrapāṇi*) and to the ruler of the dhāraṇīs. The feelings of loving kindness and compassion (Maitri and karuṇā) must penetrate the whole being; Sūtras should be read and a special maṇḍala built up as protection. During other ceremonies, one has to observe whether the *Homa* burns with small or big flames, whether it is causing smoke or only smouldering. The kind of *Siddhi* which will be attained can be predicted by these signs or even whether one will reach it or not, whether one will become honoured in the world or not and so on. Other signs

of attaining Siddhi are, the moving of the statue of the Buddha or Yi-dam in front of which the *Homa* is offered ; the face of the Buddha suddenly brightens by beams of light and a perfumed odour spreads all around and heavenly music can also be heard by those gifted with clairaudiance. Vases with living flowers should be put up and mantras have to be recited with deep devotion and the desire for success has to be clearly pronounced in front of the Buddha or Yi-dam.

A special kind of *Siddhi* consists in the descending of a spirit called *Pātra-deva*, either on the finger of the Lama or on a copper mirror or into the body of a boy or even on objects of worship. It is necessary to observe, most strictly, all the prescribed rules, and to recite or read the dhāraṇīs a hundred or thousand times. On a lucky day of the waxing moon, an altar has again to be built up, as large as the skin of a cow ; the spirit descends again, and most probably all worldly things and other-worldly things will reflect themselves in the mirror or on the surface of water (as on the maṇḍala). Offerings to the spirit are necessary and after this it may be that he discloses to the performer of the ceremony in a dream all his good and evil actions. If the spirit takes possession of a boy's body then it speaks through him. It should however not be forgotten that in certain cases a demon, instead of a good spirit, may take possession of a human being ; if this happens, it is required to act according to the usual regulation laid down for such cases, in order to drive the demon out.

The Bodhisattva Vajrapāṇi, the Lord of the Tantras said that some of the Bhikkhus (of the Hinayāna) and others do not believe in the doctrine of the dhāraṇīs and ascribe to them a demonical origin and Vajrapāṇi himself is considered by them to be a descendant of the *Yakṣhas*. Vajrapāni however made it clear that even the Hinayānists and the Hindus use dhāraṇīs, for instance Mahāeśvara (Śiva) has 100 kotis of dhāraṇīs, Nārāyaṇa (Viṣṇu) 30,000 ; Mahābrahma 60,000 ; Sūrya (the Sun-god) 60,000 ; Indra (the Rain-god)

180,000 ; and every god has his special mantra, mudrās and dhāraṇīs.

There are eight kinds of *Siddhis*, 1. supernatural power, 2. a long life, 3. the medicine for longevity, 4. discovering buried treasures, 5. the admission into the *grotto of Indra*, 6. the art of making gold, 7. the transforming of earth into gold, and 8. the attaining of the precious jewel (çintāmaṇi).

These eight kinds of *Siddhis* are divided into three orders. The first, third and fifth are the highest, the eighth, fourth and the seventh are intermediate ; second and the sixth are the lowest *Siddhis*. All these *Siddhis* are attained according to the character and saintliness of the performer. By misusing one's power, it is for instance possible to submit to one's will even a *Yakṣhiṇī* (a female evil spirit, often very beautiful and tempting) which can give temporary pleasure and wealth, but will, in the end, try to destroy the *Siddha*. Therefore such an invocation of a *Yakṣhiṇī* is most dangerous and should not be done by a true *Tāntrika*.

Bengal and Assam Tāntrikas have largely misused their power and transformed the Tantras into a crude sexual cult, in which a woman is used as "śakti", often in daily "ritual" sexual intercourse. Needless to say that such evil practices are no parts of Buddhism and, not even of true Hindu-Tantricism. They are rejected by all adherents of the *Right-Hand Tantras*.

The most exalted *Siddhi* gives insight, invisibility, the ability to take different shapes and to conquer demons and evil influences of planetarian constellations. The middle type gives, besides a long life, even worldly and spiritual wealth ; reverence and fame ; the lowest gives, by the power of the dhāraṇīs, superiority over the gods; *Yakṣhas* and power against the persecution by evil spirits and over poisonous and ferocious animals etc. All this attaining of *Siddhi* is only a means to a more sublime goal, namely the attainment of *Bodhi*, Highest Enlightenment. It is, however, believed by the adherents of

the Tantras, that the way of devotion and the development of all powers latent in human beings, should be brought to the highest point possible. A true *Siddha*, even if he has attained such supernatural powers as prescribed above will never make a public show of it, but only, if at all, demonstrate them to his nearest disciples. Supernatural power is, after attainment, abandoned and not used by the real *Siddha*, with some exceptions here and there. In all the Sūtras of both Mahāyāna and Hinayāna, the Buddha and his foremost disciples are attributed with supernatural powers but Lord Buddha forbade his diciples to make a public show of it, he himself, however, in the early years of Buddhahood, demonstrated his supernatural power to the Śākyas and others in order to make them believe that he really had obtained Buddhahood. He may have done this reluctantly, when no other way of convincing others could be used.

Writers on Buddhism, especially, those of the West, are frequently trying to clean up the Sacred Scriptures of Buddhism from all "rubbish" i.e. miracles, supernatural phenomena, mantras, dhāraṇīs etc. which they simply regard as interpolations and later additions. I, however, no longer hold this opinion. By studying both sides of Buddhism I am forced to admit, that all the elements which constitute a 'living religion' are present even in Buddhism, and they were present in the days of the Buddha himself. In Theravāda-countries like Ceylon and Thailand, the Hindu-gods are openly worshipped by the Buddhists, they use mantras and dhāraṇīs and even prayers. In Thailand the Śivalingam can be found in the courtyard of a Buddhist-temple, and is worshipped by the Buddhists ; and in Ceylon the figure of Lord Viṣṇu is seen in some Buddhist-temples beside many other 'devas'. In the courtyard of the Ānanda-Vihāra of Bombay (Nair Hospital Compound) of which I have been in-charge, there is likewise a small temple of Śiva with the Lingam, and many, women especially, whether they are Hindus, Buddhists or Sikhs show their respect to the sacred emblem of Lord Śiva.

CHAPTER XI

The Philosophical Conceptions of Lamaism

Tibetan Buddhism or Lamaism is, as earlier stated, a further development of the Indian-Mahāyāna-School, known as Vajrayāna, the *Diamond-Vehicle*, or Tantricism.* The two terms Mahāyāna and Vajrayāna are nowadays alternately used by the Lamas themselves, and so, for instance, are the Lamaseries (dgon-pa) of Buddhagayā and Sārnāth called '*Tibetan Mahāyāna monasteries*' and what is further remarkable is that there are in them no Tāntric-figures of the *Yab-yum* class, at least not visible in the shrine rooms. In fact, it is the *Red-Cap* sect which still follows the old unreformed or semi reformed practices of Tibetan Tantricism. It should be borne in mind, that Tibetan Buddhism, of whatever sect, has nothing to do with the *Left-hand* Tantricism. Immoral and cruel practices are absolutely foreign and absent from Lamaism. *Left-hand* Tantricism was only practised in Nepāl and Bengal and so the Tantricism of Bengal, Assam, Orissa etc. is not connected with Lamaism. The priests of Indian Tantricism were called not Lamas but *Bhikṣus* or *Vajrāçāryas*. The latter name is still popular in Nepāl.

The philosophical doctrine of Lamaism is based upon

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* also spelt : Tantrism (as by Lama A. Govinda in the previous chapter.)

Nāgārjuna's* famous *Śūnyatā*† the *Void* or *Emptiness-Doctrine* and on the *Vijñānavāda*, or Consciousness-Doctrine of the Yogāçāra-School of Buddhism. We shall first get a glimpse of Nāgārjuna and his *Śūnyavāda*.

It is said that Nāgārjuna was born in the country of Vidarbha or Berar in Central India and that he was of Brāhmana caste. The first half of the second century A.D. is usually given as his date of birth, but the late Indian scholar on Tibetology, Śarat Chandra Dās, puts him in the first century B.C. Nāgārjuna is also credited with being the founder of Mahāyāna-Buddhism but this is not true, because Mahāyāna-scriptures like that of the *Prajñā-Pāramitā* (The Transcendental Wisdom) and other Sūtras were already in existence, whether popular or not. It was, however Nāgārjuna's master-mind which interpreted, in a most dialectical way, the esoteric Teachings of Lord Buddha. These Teachings were secret Teachings meant for the selected few among his disciples. With the force of his powerful logic, Nāgārjuna was able to convince many learned Brāhmanas and even King Bhoja-Bhadra who became a most zealous supporter of Nāgārjuna. In the archives of the Dalai Lama there are records which tell us that King Bhoja-Bhadra became a disciple of Nāgārjuna in 56 B.C., hence Nāgārjuna cannot have lived in the first half of the second century A.D. although he is believed to have reached a patriarchal age.

Prior to Nāgārjuna, only feeble attempts were made to give Buddhism a more philosophical garb. Hinayāna-Buddhism was restricted to moral precepts and external observances, and the Bhikkhus did very little or nothing for the spiritual uplift of the masses who were only looked upon as good enough to support, by food and other gifts, the clergy of the yellow robe. Buddhist learning was only to be found in a few Vihāras like Nālandā, Taxaśilā and Vikramaśila

*In Tib : kLu-sgrub, pronounced : Lu-dub or Lu-tub.
†In Tib : stoñ-pa-ñid, pronounced : Tong-pa-nid.

etc. The masses, however, remained more or less ignorant. Popular Buddhism was then as now nothing more than flower-offering, reciting the Five or Ten Precepts, chanting hymns in praise of Buddha, exactly as they do to-day in all Buddhist countries. A few monks sometimes quarrelled among themselves about disciplinary or doctrinal questions. If no settlement could be reached a new sect or sub-sect came into being; so it went on for many centuries. At the second synod of Vaiśālī, to which I have referred in the second chapter, the first great Schism in Buddhism took place. Eighteen different Hinayāna-sects and one Mahāsanghika, the forerunner of the Mahāyāna, came into being. The 18 sects of Hinayāna soon divided themselves into two extreme Schools of thought, opposing each other.

The *Sarvāstivādists* claimed that all things really existed while others refuted them by claiming that nothing really existed. Nāgārjuna founded the Middle-Doctrine, the Path between these two extreme points of view, and thus in the form of this compromise, the *Mādhyamika*-School was born. The germs of the *Māyā** and *Śūnyatā* are found in primitive Buddhism, namely in the *Anātma* (Anatta) Doctrine of the Theravāda, which understood that Lord Buddha denied the existence of any kind of soul or ego-entity, in consequence thereof the Māyāvādists proclaimed that everything, the whole world and whatever it contains is dream-like *Māyā* only. Outwardly and by superficial study of the Śūnyavāda one can fall into the erroneous belief that Nāgārjuna's *Mādhyamika*-Doctrine is merely a continuation and echo of the *Māyā*-Doctrine, but *Śūnyavāda* should not be understood in the sense of absolute Emptiness or Voidness although these terms are used in a conventional way, and because there is no other adequate term. *Śūnya* means literally 'swollen up' and swollen up must consequently consist of something which can swell or is swollen up, therefore in *Zen*-Buddhism of Japan and China, *Śūnya* is

* i.e. dillusion, dream-like.

more often represented by an empty circle. The cipher is of Buddhist origin and even the term cipher is derived from the Sanskṛt word *Śūṅya*, this is also confirmed by Edward Conze in his commendable Work *Buddhism.*

We could here treat the *Anātma-Doctrine* in the light of *Śūṅyatā* but this would take us out of the scope of this book. Anybody who wants to get a true interpretation of the peculiar *Anātma-Doctrine* may refer to the works of the German Buddhologue George Grimm, who has published a number of books dealing with the problem.

Nāgārjuna started his dialectical explanations and teachings with the two fundamental truths, in Sanskṛt called *Samvṛtti-satya* and *Paramārtha-satya.* The first is the origin of *Māyā* (Illusion), but *Paramārtha* is 'the self-consciousness of the self-conscious Mahātmā (Great Soul) in his self-meditation. The whole world has no self-nature of its own,—the highest Truth is *Śūṅya*-Voidness, Emptiness, Ultimate Reality par excellence. According to Nāgārjuna, the Highest Truth or Transcendental Wisdom, the *Prājñā-Pāramitā* has in fact no origination nor destruction and it is beginningless and eternal, whether Buddhas appear in the world or not. The world is impermanent and everything is of the nature of *Śūṅya.* The four elements which constitute the body are a source of suffering and are void. The five *Skandhas* (aggregates) do not constitute the real SELF. The everlasting changes between birth and rebirth are void, unreal and beyond control, by such perception comes gradual freedom from the round of births and deaths (Saṁsāra).* The round of life and death is like a raging fire and is attended by immeasurable suffering. The Triple Universe is of interdependent origination and so is the nature of all internal and external things. From the point of view of ordinary understanding things are like dreams mirages and are conventional ; from the point of view of the higher truth (i.e. of the Mādhyamika) things are of interdependent origination in their causation ; they are śūṅya and

*In Tib-hKor-wa.

are of Nirvāṇa-nature, without origination or annihilation and transcend the sphere of expression and thought, and are undemonstrable.

As regards Mādhyamika, or the *Middle-Doctrine* we mean by reason the absence of negation and affirmation. In the ordinary view, as contemplated by the Mādhyamika, originated things, internal and external, are in themselves provisionally existent. In the final theory, as contemplated by the Mādhyamika, things transcend the sphere of expression, and by reason of their undemonstrableness we do not decry the *Supra-Mundane.* Thus by reason of avoiding the two extremes it is called Mādhyamika.

A compound thing originates from its conditions, therefore it is *Śūnya* by its nature. This fact comes into the range of knowledge of an Enlightened One. All things have by nature to be regarded as reflections only. They are pure and naturally quiescent, devoid of any duality, equal and remain always and in all circumstances in the same way. He who realizes the Transcendental Wisdom, knowing the chain of interdependent origination (Pratītya Samutpāda), knows the world to be *Śūnya* and devoid of beginning, middle and end.

Saṃsāra and Nirvāṇa are also mere appearances ; the Truth is stainless, changeless, and quiescent from the beginning and illumined. The object of knowledge in a dream is not seen when one awakes, similarly the world disappears to him who is awakened from the darkness of ignorance.

The *Śūnya,* which is the source of all manifestations has no origination itself. Origination is a false conception of the common people. All manifestations are nothing but Mind and exist just like an Illusion. Hence originate good and evil actions and from them good and evil birth and rebirth. When the function of the mind is suppressed, all things are suppressed. Therefore all things are devoid of an independent nature, and consequently they are pure (śūnya). Our original Buddha-nature is, in all truth, nothing which can be apprehended. It is void, omnipresent, silent, pure ; it is

glorious and mysterious peacefulness and that is all which can be said about it. You yourself must awake to it, fathoming its depths! That which is before you is it in all its entirety and with nothing whatsoever lacking.

You go through all the stages of a Bodhisattva's progress towards Buddhahood. When at last, by a single flash of thought, you attain to full realisation, you will only be realising your original Buddha-nature and by all the foregoing stages you will not have added a single thing to it. You will merely regard those kalpas of work and achievement as nothing but unreal actions performed in a dream.

Nāgārjuna's authority for his Śūnyavāda are the famous and most profound *Prajñā-Pāramitā Sūtras.* The longer Sūtra has many thousand ślokas but the *Prajñā-Pāramitā Hridaya*, the Heart of the Transcendental Wisdom is very short, nevertheless it contains the essence of *Śūnyavāda*;

"When the Bodhisattva Avalókitesvara practises the deep Prajñā-Pāramitā he observes that the five *Skandhas*, all are empty (śūnya) and all are characterized by suffering.

"O Śāriputra! Appearance is not different from emptiness, emptiness is not different from appearance. That which is appearance, that is indeed emptiness; that which is emptiness, that is indeed appearance. Perception, conception, imagination and consciousness also are like this."

"O, Śāriputra! All phenomena are characterised by emptiness. They are not produced, neither are they annihilated. They are not impure. They do not increase, neither do they decrease. Hence, within emptiness there is no appearance, no perception, no thought, no field of vision, no field of hearing, no field of smell, no field of task, no field of touch, no field of consciousness.

Within emptiness there is no ignorance, likewise no

extinction of ignorance ; no activity, likewise no extinction of activity ; no consciousness and no extinction of consciousness; no name and form ; no extinction of name and form ; no sense organs, no extinction of sense organs ; no contact, no extinction of contact ; no sense perception, no desire, no extinction of desire ; no attachment, no extinction of attachment ; no being, no extinction of being ; no birth; no extinction of birth ; no old age and death and no extinction of old age and death.

Within emptiness there is no suffering, no extinction of suffering ; no annihilation of suffering, no path to the annihilation of suffering.

Within emptiness there is no knowledge, likewise no attainment, for there is no place to be attained.

The mind of the Bodhisattva who dwells in dependence upon the Prajña-Pāramitā is free from hindrances. Because his mind is free from hindrances, he is free from fear ; and going beyond all discrimination, all error, and all illusion, he finally arrives at Nirvāṇa. Because all the Buddhas of the Three Times have dwelt in dependence upon the Prajñā-Pāramitā, they have attained the Highest Perfect Enlightenment. Wherefore you should know that the Prajñā-Pāramitā is the great mantra, the mantra of Great Wisdom, the highest mantra, the peerless mantra, capable of destroying all sufferings. Because it is true and not falsehood I proclaim the Prajñā-Pāramitā mantram, proclaim the mantram that says :

"*Oṃ gaté gaté, paragaté, parasamgaté, Bodhi svāhā* ! (Wisdom ! Gone, gone, gone to the other shore; arrived at the other shore, Hail to Thee !)"

With the formation of the Yogāçāra or Vijñāna-School by the two brothers Asaṅga and Vasubandhu in the fourth century A.D. Buddhist-logic was for the first time popularized, and the Abhidharma, the third Piṭaka of canonical scriptures came in the shadow or even went out of consideration. This Buddhist-logic survived in India upto the 12th century when Muslim-

invaders put an end to Buddhism in that century, but Tibet has preserved the whole of the wisdom of India in very faithful translations straight from the Sanskṛt and Pāli languages and Buddhist-logic is still a part of Lamaistic curriculum of higher degrees. The Yogāçara-School laid much stress on Yogic practices and it seems that this School was also influenced by Pantanjali's Yoga-system. Besides this, the Yogāçāra School admitted the existence of the Bodhi-Mind or the Vijñāna, the fifth of the five Skandhas which constitute a human being. The Vijñāna was understood to be the only link between this life and the next, moreover *Śūṅyatā* was the negative aspect and Vijñāna the positive one, even the nature of Nirvāṇa was understood as consisting of both *Śūṅyatā* and *Vijñāna*. The Bodhi-mind or Bodhiçitta (Vijñāna) is an ever-continuing stream of consciousness and closely operating in union with *Karma*, the Law of Cause and Effect or simply act-force. The act-force sprung up from the *Vijñāna* (the human free will) leads the chain of consciousness either to good or bad actions and hence either to Nirvāṇa or to degradation which is identical with rebirth in one of the six states of life. The *Vijñāna* of the individual is, because of his past lives' evil actions, surcharged with bad conformations, desires, longings, memories etc. which consequently make it impure. In the Yogāçāra or Vijñāna-School we find the true understanding of Lord Buddha's idea about *Anatta* or No-soul, although the Yogāçāra likewise does not admit an everlasting and unchangeable *soul*, it is *mind* which is reborn at every moment like flashes of electric sparks always flowing endlessly until it returns to the *One Mind*.

"Unto Nirvāṇa, He ceases to live
But it is He the Life's Unity !"

With the coming into existence of the Vajrayāna-School which is closely indebted to the Madhyamika and Yogāçāra-School, *Śūṅyatā* was symbolised as being like a Vajra, a Diamond. It has been said by the Vajrayānists that :

"Sūṅyatā is designed as Vajra because it is firm, and sound cannot be changed, cannot be penetrated, cannot be burnt, and cannot be destroyed."

As said before, in Vajrayāna the Vajra, popularly called Indra's divine weapon (the thunderbolt) by which he slew the demon Vṛtra, Vajra stands here for a symbol of highest intellectual power which cannot be subjugated or destroyed by anything. As a diamond is able to cut other precious stones but is itself not capable of being destroyed by them, so the Vajra is a symbol for the indestructable Bodhi-Mind and Śūṅyatā.

In the Tibetan language a Vajra is called dorje (rdo-rje) and is also regarded as an epithet like Master, Lord or Symbol and is often bestowed upon meritious monks and laymen.

Kings of the West bear as their symbol of power a sceptre, and it seems to me that this symbol or sceptre, is of an Indian origin because it looks very similar and so do also the Field-Marshall's insignia of rank and power. There is a deep symbolism behind the Vajra, it represents besides, the *Śūṅyatā*, also the unbreakable Bodhi-Mind and its five-pointed crowns, the upper and the lower, are the five Skandhas and the five Dhyānī-Buddhas. The Vajra is also used to prevent evil spirits from hindering the officiating Lama in the performance of rituals. Many of the Vajras are either made of brass or iron but there are even golden ones.

In Vajrayāna-Buddhism or Lamaism everything outwardly has its symbolical and esoteric meaning and should be understood as such.

CHAPTER XII

Tibetan Yoga and Yogis

Buddhism like Hinduism is influenced by Yoga which has largely contributed towards the spiritualisation of the mere religious i. e. the devotional and ceremonial practices common to both branches of the Ārya-Dharma.

It is not necessary to go into details about what Yoga is and its place in religion. Yoga has become a household word in the Western world and a person who has but a slight knowledge of Buddhism, Vedānta, Theosophy etc. will be aquainted with the word.

Hinayāna-Buddhism, of Ceylon especially, also makes use of Yoga, although the fact is often denied by the too zealous adherents of that branch of Buddhism, and this in spite of the evidence of the Hinayāna-Tripiṭaka.

In the Hindu-Yogic systems, the Yogi strives to bring about the re-unification of the Microcosm (i. e. the human being) with the Macrocosm; i.e. the Highest, the Supreme Divine; the Brahman or the *Paramātmā*—or whatever other name one may like to give to it.

In Lamaism the Yogi aspires to Buddhahood and Nirvāṇic-bliss. The first aim is to become a fully Enlightened One, and thereafter to reunite himself with the Dharmakāya which is of the Śūnyatā and Mahasukha-nature of the Vajrayāna conception of Nirvāṇa.

There are many ways and means to achieve this goal. The Buddha himself said that there are 84000 ways to the same goal.

In Hinduism there are different stages of Yogic practices, partly also adopted by the Buddhists. The most popularly known being the *Hatha-Yoga*. *Hatha* consists of two words, Ha and tha, which in the symbolical language of Brahmānanda Yogi means, Ha-Sun-inspiration (in Sanskṛt Sūrya-svara) and tha is the Moon-inspiration (in Sanskṛt Çandra-svara). Through joining the two *svaras* one experiences Hatha-Yoga. The Sūrya-svara is the inspiration through the right nostril and Çandra-svara the inspiration through the left nostril, softly or forcibly, it depends upon the nature of the exercise. All Yogāsanas (different postures) belong to the class of Hatha-Yoga. In Buddhism, unlike Hinduism stress is laid only on the Lotus-posture (padmāsana) or the so called Buddha-seat, very difficult to master by grown up Westerners not accustomed to sit in, what in India, Tibet and other Asian countries is a popular posture.

All *Hatha-Yoga*, however, is considered by a true Yogi to be useless if there is no aspiration in the performer to achieve Highest Enlightenment and to pass through all the other stages of Yogic-practices. Unfortunately, many Westerners now-a-days find their only delight in Hatha-yoga which is to them merely gymnastic exercises of a peculiar kind. The next step or stage of Yoga is *Laya-Yoga* i.e. the mastering of the mind. There are four sub-stages of *Laya-Yoga*, first there is the way of *Bhakti* or devotion to the Buddhas, Bodhisattvas and Yi-dams. It consists of chanting lenghthy hymns of the deities, of performing several daily and even nightly services. Many of the Lamas and laymen in Tibet stop short here and do not go further. The second sub-stage of *Laya-Yoga* is the *Mantra-Yoga*, which consists nothing else than of countlessly reciting the special mantra of the particular Buddha, Bodhisattva or Yi-dam, whom the devotee might have chosen as his protector. Many stop also at the stage of *Mantra-Yoga*.

Mudrā-Yoga is the use of mystical signs by the posture of the fingers as also can be observed in Indian dances. But the movements or positions of the body are also considered as mudrās.

Yantra-Yoga is the use of mystical geometric figures in order to obtain by this the telepathic communication with the Yi-dam.

Laya-Yoga, the main second stages of Yogic exercises, aim as said before, at the mastering of the mind and its various thoughts. Mastering of the mind means one-pointness, the ability to concentrate the mind on one thing or idea only and to keep out all other thoughts. The final achievement of Laya-Yogic practice is the "emptying" of the mind, to be able to keep the mind empty from all inward and outward impressions, and to attain by this, the state of *Śūnyatā*. *Zen*-Buddhism (Dhyāna) of Japan has as its goal of yogic-meditation the "emptiness" of the mind. The *Zen-Yogi* purifies his mind from all "rubbish" as other people empty a room and put new furniture into it, so the Japanese, Tibetan and the Chinese Yogis hope in this way to attain a new higher knowledge, (in Zen-Buddhism technically known as *Satori*), a new stream of consciousness leading them to Highest Enlightenment or *Bodhi*.

Dhyāna-Yoga is closely connected with Laya-Yoga. In fact all forms of Yoga are more or less interdependent. Dhyāna-Yoga is the constant practice of deep meditation, not performing anything else, neither ceremonies, nor chanting of hymns or using mantras or any other external objects. Dhyāna-Yoga is as we can easily understand the prerequisite for the attainment of Samādhi-Yoga, the highest and final stage of Buddhistic Yoga exercises.

After Dhyāna-Yoga there is *Rāja-Yoga* "the Royal-Yoga" the highest form of Yoga in Hinduism. In *Rāja-Yoga*, the Hindu Yogi attains the most sublime achievement, the unification of the Self with Brahma or Paramātmā. The

Tibetan Yogi attains by *Rāja-Yoga* Self-knowledge and identification with the tutelary deity.

In Jäschkes Tibetan-English Dict. we read: "Saints continue their profound meditations for months and years, until the deity, finally overcome, stands before them visible and tangible, nay, until they have been personally united with and, as it were, incorporated into the invoked and subjected god."

Jäschke is of course going a little too far in his description. As I have pointed out in previous chapters, the Yi-dams, the tutelary deities used in Lamaist worship and meditation are mind-born beings only, and should not be regarded as objectively existing. In the Śri-çakrasambhāra-Tantra it is said: "The Sādhaka may doubt whether the Devatās (Yi-dams etc.) are real and efficacious for the purpose invoked; whether they exist independently of the Sādhaka's belief. So with a view to dispel such doubts, the Sādhaka is enjoined to indentify the Devatās with the saving Dharma; so that he may realise the truth that Enlightenment and liberation are to be obtained from himself and by himself through his own effort and not from any external help or favour........ The Yogi or Sādhaka should however not merely think to himself 'I am creating with my mind' as no more advancement is made than by solving any intellectual problem. But the Yogi's or Sādhaka's occupation is not merely mental. He should train his mind to regard these exercises with exalted regard, veneration and he should look upon the deities with devotion, although he knows that all deities are symbols only."

Jñāna-Yoga is the Yoga which is related to the Divine Wisdom and Unification by Contemplation. The final result of Jñāna-Yoga is the profound Self-realisation by insight into the true nature of being.

Karma-Yoga: As the name indicates, means Action-Yoga, it consists of right actions, for instance preaching and

teaching the Ārya-Dharma, nursing the sick, writing religious books, giving charity to the needy, protecting and feeding animals, etc. Karma-Yoga is also inherent in all other forms of Yoga. The *Karma-Yogi* does all actions without the slightest desire for any worldly benefit, name, fame or wealth. Only he is a true Yogi who is emancipated from all mundane strivings, still he may live in the world and work for the world, but there should not be any trace of worldliness in him. A *Karma-Yogi*, *Dhyāna-Yogi*, or any Yogi of the higher stages should not be attached to anything. He should be free as the birds in the sky. He should have no family-bonds, no debts, no obligations. A Yogi should not participate in worldly quarrels, not frequenting courts, not opening cases against anybody even when he is in the right. A Yogi will lose his acquired merit if he does not adhere to the principles of detachment.

Śakti-Yoga, so important in the Hindu Yoga-systems is completely absent in Lamaism.

The final state of Tibetan Yoga is *Samādhi-Yoga* i.e. the alteration or intensification of *Dhyāna* (meditation). In the state of *Samādhi* (profound absorption), the Yogi becomes unconscious of his own personality, he merges with the All or with the object of his meditation. There are two kinds of *Samādhi*, technically known as *Samprajñāta-Samādhi* and the *Asamprajñāta-Samādhi*. In the first, the Yogi attains to a state in which the stream of consciousness is not yet completely stopped, but he experiences a certain kind of ecstasy which often is misunderstood to be already the highest stage. In the real state of *Asamprajñāta-Samādhi* the Yogi conquers his own Self or temporary personality. The Micro-cosm i.e. the finite Self is united with the Macrocosm or the True Self. This is the attainment of Bodhi, full Enlighten-ment, identical with the bliss of Nirvāṇa.

In Tibet, as in Japan and China also, laymen retire for certain periods from worldly activities and devote their time

to the studies or Yogic exercises which can even last for years and in some cases for the rest of life.

In Tibet there are about five types of hermits or Yogis, there is first the *book-hermit*, who in order to study the sacred scriptures of Lamaism in solitude and undisturbed surrounding, retires to a gompa or to the mountains in search for a cave. The hermit may be either a Lama or a layman and the traditional time for the *book-hermit's* seclusion is nine years, nine month and nine days ; this number is believed to be of mystical significance. The *book-hermit* is allowed to receive visitors daily for a short time, but usually he remains hidden to the visitor and speaks to him from behind a partition or from a dark room. He takes two meals a day, one in the noon and the second at evening. When he has profoundly studied the sacred scriptures, and if he has seen his Yi-dam in a vision and has completed the prescribed time, he returns to public life or to his gompa or wanders around in the country enjoying a great reputation as a saintly and learned Lama.

The second kind of hermit is the *Good-action hermit.* Usually he remains all his life in that state, and his main concern is not so much to obtain Enlightenment by knowledge, earnest studies etc. but by practical goodness through six different agencies, namely through the eyes, by regarding and worshipping the Buddhas or the Yi-dam, through the ears by listening to religious talks, through the tongue by chanting hymns and reading aloud from the scriptures, and by talks free from lies and falsehood through his body by fasting, through the hands by turning the so-called 'Maṇi' which is frequently called 'Prayer-wheel', and is in the hands of every devoted Lama or layman. The idea is that by revolving the cylinder, the inside (written on long paperslips) mantra of Chenrezig '*Oṃ Maṇi Padme Hūṃ*' is automatically repeated as often as the cylinder is revolved. The mantra is a thanks giving and not a prayer. As good and evil thoughts radiate from the mind and spread through the Universe, so also the mantra of

Chenrezig is believed to rediate through the entire world. The *Good-action hermit* further worships by wandering around the places of pilgrimage, whether in Tibet or India. Many wander on the way for years or even die before they reach their destination, but this is very seldom. The Lamas and laymen on a pilgrimage are full of sincere devotion, strong faith and stern determination, therefore they are able to conquer all hardships, thirst, hunger, heat and cold. The *Good-action hermit* rises at midnight, rings the dril-bu, the handbell and beats the damaru, the little hourglass-shaped drum and he invokes the Buddha or Yi-dam (as prescribed in chapter VI). When 'praying' in the morning at sunrise he turns towards the East and salutes the rising sun, the symbol of the Dhyāni-Buddha Vairoçana. When worshipping in the evening he turns towards the West and salutes the setting sun as the symbol of the Dhyāni-Buddha Amitābha the Infinite Light.

The third type of Tibetan hermit is a layman, who has grown old and wants to devote the rest of his life to religious practices (as pious Hindus also do). He leaves his family, shaves his head, save one lock ; then he goes to a Lama (fully ordained Gelong), who severes that single lock. Then he returns home, changes his layman's dress and assumes one of yellow or marçon colour, but of a different cut from the Lama's. From now on he spends all his time in chanting or reciting hymns or he goes in search of a cave and retires there. He may take a young servant with him and usually he gives him in return for his service lessons in the holy scriptures and the daily food. His wife, sister or children are allowed to visit him daily for a while and to supply him food. Most of these hermits remain for life.

The fourth hermit is the *Chö-jong*-Lama. His only concern is to worship his tutelary deity, to invoke him by beating the damaru, ringing the dril-bu, offering rice etc. He often lives in a cell of the monastery for about seven years. The writer has met with two *Chö-jong-Lamas* in Nepāl and India. Having seen the Yi-dam in a vision, the Lama leaves

the cell and is honoured by both fellow-Lamas and lay-devotees.

The fifth type is the *Das-rlung hermit*. It is said that he can make his body light as air. He belongs to the class of Yogis of a higher order. Sandberg in his book '*Tibet and the Tibetan*' (p. 281) has mentioned the following :

"Hermits who aspire to the sanctity of a *Nal-jor* (the Tib. term for a Yogi) go through three stages of meditation. The first is *Da-wa*, or Contemplation. The second is Gom-pa, or Complete Abstraction. The third and supreme position is that of *Drub-ba*, Consumation, and to reach this stage the devotee must acquire, and become a complete expert in a certain physical process connected with breath. This process is known as Arterial Absorption. It is a part of Buddhist Tantric science to believe and teach that the breath may be drawn in by numerous succesive inspirations with as little expiration as possible; so as to force it into the main arteries of the body. This practice, they allege, makes it possible to hold in the breath and pumping it into the blood where it produces a magical warmth and ecstatic giddiness in the head.* Three conduits are supposed to proceed from the heart, and by this process the airy humour in the body known as *rlung* is said to be drawn from two of these *ro-ma* and *chang-ma-* and forced into the central one, *wu-ma*. It is when *rlung* is in the *wu-ma* that a mystic heat is promoted throughout the whole frame, necessitating the gradual casting aside of every garment in the coldest weather. With this meditation waxes hot like-wise, and at length the intense mental concentration, causes *Sem a* vital elixir which nourishes the soul during its residence in the body to pass also into the *wu-ma*, where it at-once unites with the *rlung* present. That is the zenith of the process and at this stage the devotee is believed to be emanicipated from the gravity and to be able to expand and to

*It is, however, wrong to say that the process produces an ecstatic giddiness in the head. (note by H. H. the Dalai Lama)

contract his body to an indefinite extent, causing monstrous illusions to bystanders."

Of Course all higher discipline from *Hatha-Yoga* to *Laya* and *Samādhi Yoga* require a competent and saintly Guru. Without a Guru success is doubtful or even impossible to achieve.*



*There are many other classifications of Yogic practices both in Hinduism and Buddhism but for our purpose the above mentioned are sufficient.

CHAPTER XIII

The Lamas in the eye of a Tibetan lady

A great misrepresentation has been done especially by Western writers on Lamaism or the priesthood of Tibet. The main reason for such an attitude was the prejudice and intolerance of the authors whether they were missionaries or laymen. Here we give the opinion of a Tibetan lady, in a book published in 1926 by London Seeley Service. Mrs. C. Rinchen Lha-Mo says in the eighth chapter "The Priesthood:"

"There are many Lamas, (priests), in Tibet. The reason is simple. We are Buddhists and believe in our religion. We consider the Church the highest vocation a man can follow, for the Lama is following in the footsteps of the Buddha. No respect is more genuine than our people's for the priesthood, and no Tibetan is so poor that he can spare nothing for the Church. Every family wishes to have at least one of its sons as a priest. Many families have more than one son in the Church ; the family which has none at all is sad.

The Lamas* live for the most part in the gompa

*The title of Lama, written in Tibetan bLama, is applied by right to the superior priests only : but now-a-days the word Lama has come to be a title of courtesy for every priest of Tibetan Buddhism, whether he is a fully ordained Gelong (monk) or not. Practically

(monastery), what you call a lamasery. A gompa is a precinct comprising Church halls and Lama houses. Some gompas are large villages in themselves with many houses, and hundreds, or even thousands of Lamas in residence. A Lama lives in a gompa much as anybody lives in an ordinary village. He has his own house (cell) or room and provides his own food. He is supported not by the gompa, but by himself or by his family. Most gompas possess lands and cattle, the produce of which meets their expenses, and they have also the offerings of the people, and special subscriptions are collected for special purposes, such as for a new building, repairs, festival expenditure and so on. Though most Lamas live in a gompa, many do not. There may not be room available, or they prefer to live at home. Also well-to-do families have private chapels and Lamas in residence. Whether the Lama lives in a gompa or not, he goes out amongst the people, it is his work.

It has been stated in foreign books that our priesthood is depraved. It is untrue ; and it is wicked to say such things. Are your priests depraved ? There are bad men in all walks of life in all countries, but the vast majority of our Lamas are good men and many are saints, high-souled, other-worldly, serene. It is clear that people comprehend things only in terms of their own minds. What the soul contains is revealed in what you say. It may be that the foreign traveller who libels our priesthood cannot believe men in great numbers

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there are only three ordinations of Tibetan Priesthood. First that of a Dra-pa i.e. a novice, thereafter comes ordination as a Getsul i.e. a Homeless one (a s'ramanera in Sanskṛt). He keeps only 112 of the 253 monastic rules, but is entitled to wear the complete robes of a Gelong. Most of the Tibetan priests are only Dra-pas and Getsuls. And the Dalai Lama himself has no higher ordination than that of a Gelong. The ordination of a Gelong is the Final one.

All leading Gelugpa Lamaseries offer five fundamental courses, each requiring two to five years for completion. Though the texts and order of courses may vary from institution to institution, the subjects invariably include dialectics, disciplinary rules, and the Middle View (The Mādhyamika) of Nāgārjuna.

capable of a life of self-denial. A few perhaps, but not the fourth or fifth part of a whole nation. He thinks, there must be some other explanation, some attraction in this mode of life, in terms of his own concepts. So he says that men become priests out of sloth, that it is a life of ease, free from work or care. But it is not. Or another man does not believe in virtue, so he will perhaps ascribe secret vices to the priests. Or it is the road to wealth and power, etc. The simple explanation, that it is religious conviction seems untrue to this type of observer, who thinks in terms of success or comfort, or worst.

It is one of the great differences between your civilization and ours, that you admire the man who achieves a worldly career, who pushes his way to the top in any walk of life, while we admire the man who renounces the world ; you, the successful man ; we, the saint. The Tibetan does not struggle for a worldly success, it would be of no use if he did, for he would get nowhere. The top in the hierarchy is the state of the Dalai Lama which is of Heaven. No amount of ability will get you there. You are a "*Living Buddha** or you are not. Next, there is the hermit's cell which is open to all. Then the high dignity of Abbot. It will come to you, if at all, through self-effacement, that being the quality which we think as the mark of a good man, priest or layman. It does not occur to the average Tibetan to thrust himself forward.

We have a saying that the tiger leapt, and then the fox jumped after him and broke its back. Everybody of course all the world over wants happiness, but we do not consider it to lie in worldly success. See a mother with her children. She will take them perhaps to some show which is tedious to her, but the joy that lights up in their eyes makes her happy. She is happy because they are happy. She has forgotten herself entirely. She has found happiness in the happiness

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*In Tib. Sprul-sku 'pronounced 'Tulku'.

of others. It is not only mothers who are like this. Most people are like this with children, and some are like it with everybody. That is our ideal. It is the element of Heaven, of Buddhahood in man. Men attain Buddhahood when they are completely like this. But if you substitute for this ideal, its opposite, that of self-help, success, individualism, you encourage another side of man's nature. It is like unchaining a wolf.

Our Lamas set the example of living to this ideal of selflessness. They devote their lives to the people. They live very simple lives. They are abstemious in food and drink, they wear simple clothes, the flowing robes of their Order. They do not want to live in houses, a roof over the head or no roof, it is all the same to them. They have no amusements, their work and their play is one and the same, to pray and to help, and they ask for no reward.

Highest among them are '*Living Buddhas*'.* They are sent by Heaven to earth to help mankind. They are part of Heaven, and the people revere them as such.

When a *Living Buddha* dies, he reincarnates, thus returning to earth, still himself, but in the form, of course, of a baby. He is located through the oracle, that is, by divine revelation to a Lama possessed of this gift of divination. It is thereby established where he is reborn, in what family, on what day and in what surrounding and so on. A rainbow in the sky is usually present at the time of his birth and of his death. He is reborn where Heaven ordains, indeed it has often happened, in quite a poor family.........The priests of the lamasery to which the reincarnation belongs, when the oracle has thus located him, send a deputation to the place, wherever it is, perhaps at the other side of Tibet, to discover him, and another deputation when he is about four years old to bring him back to his old lamasery. The parents give

* Tulkus i.e. incarnated Lamas, most often abbots. The term '*Living Buddha*' is not the right one, but very common in Western languages.

him up willingly for he is a Deity and they are honoured by Heaven, and his place is not in a household, but in the Church. Still it does happen occasionally that the parents cannot bear to part with him, in which case, however, Heaven takes back the gift, the *Living Buddha* dying to re-incarnate elsewhere.

There are various signs of a *Living Buddha* personal and external. Some are said to be able to utter words when three days old. All recognize, as infants, the sacerdotal vestments they used in their former life, and all have some mark of sanctity on their persons. The Hsi-wa Lha of Chamdo, for instance, has on the flat of his foot a rdo-rje, the symbolic thunderbolt which accompanies the hand-bell dril-bu, used in religious services. The touch of a *Living Buddha*, cures sickness, I know from personal experience, on one occasion being thus relieved of a headache which had persisted for weeks unaffected by either your or our medicines. Wherever a *Living Buddha* goes, the people crowd around to get his blessing, he touching each on the head either with his hand or with his rosary. The *Living Buddha* and the higher Lamas really all spend a portion of each year in seclusion, and meditation, some in their own quarters in the lamasery, where they will pass a month or two seeing nobody and praying and meditating ; others going far away from everywhere and living in some simple hut or temple, high up in the mountains or in some wooden gorge. The Lama will perhaps spend a month there, in meditation, and there are others who meditate always, having given up the world entirely, and living the rest of their lives in the solitude of such a retreat or of a cell in the gompa. Some may break this solitude at intervals when they allow the people to come to them for spiritual help. There are men who have been, for decades, in such seclusion. And it is voluntary retirement, whether periodical or permanent. You may break it off whenever you want to do. There are laymen also who go into retirement to meditate. They just set their worldly

affairs aside for the nonce, someone else deals with them as their meditation must not be disturbed by outside matters.

Your travellers have spoken of being beset by hordes of fanatical monks. You may be assured that if ever they were in danger, it had nothing to do with religious fanaticism which does not exist in our country. We are not fanatics, neither our Lamas nor our laymen. Buddhism is not hostile to other religions. Such an attitude is alien both to our religion and to the Tibetan character. The adherents of other faiths in our midst are not persecuted or abused, and a Tibetan is free to embrace any religion he wishes. A few, a very few, hardly any, have ever given up the Faith of their country, but those that have, suffer no insult or injury. We do not look to a man's profession but to his life. Is he living for others, putting self aside, or is he just thinking of himself and neglectful of the rights and welfare of others? On the answer, which his daily life supplies depends his status among us, whether he is a Buddhist or a Christian or a Muslim, and the respect or otherwise in which he is held. We apply this standard to your Christian missionaries as to ourselves. It is our standard of a man's worth. In so far as each of them individually attains this ideal, so is he respected by the people. The trouble when it comes has nothing to do with religious fanaticism, it is due to causes other than religion......."

The Tibetan lady who has thus represented the thoughts of the Tibetan people in regard to their religion and their Lamas, had married an Englishman and settled in England as far as my knowledge goes. She and her husband had only one common language and that was Chinese, and Mrs. Rinchen Lha-Mo told the contents of the book to her husband who in his turn, committed it to writing in English. This may be the reason why there occur the erroneous terms like '*Living Buddha*' and others of minor importance. The true term for an incarnated Abbot or Lamaist Saint is '*Tulku*' and not *Living Buddha*. There are no '*Living Buddhas*' at present in the world of ours although we all are potentially Buddhas. We

have but to open our "*Buddha-Eye*" and to recognize our latent Buddha-nature. The Tibetans are true and devoted followers of Lord Buddha, there is no falsehood in them, yea, I may say, the Tibetans are the most religious-minded people in the world and their devotion to Lord Buddha and to the Dalai Lama is sincere. Modern "civilization" has nothing to give them beside vices, and materialism will have a hard job to make the Tibetans to renounce their beloved Faith.

The Tibetan Buddhists divide their life into four stages; birth, growth, decadence and death. The birfh of a child is usually no occasion for particular rejoicing, neither is death the occasion for any excess of sorrow or lamentation. The Tibetans, like the Indians, have their inner feelings better under control than any other people. Tibetans celebrate the birth of a child on the third day by small parties. Though girls are not ill received, boys are generally preferred.

The moment a baby is born, a little mixture of barley flour and butter is put into its mouth as the first mouthful of food. A tiny piece of butter is laid on the vein on its crown to prevent "the wind," which, according to Tibetan doctors, is responsible for one-third of all human ailments. For the same purpose, a thick solution of butter is given to the mother. No sepecial diet is prescribed for pregnant women or mothers. But, rich or poor, all Tibetan women prefer to nurse their own babies. The baby gets a name on completion of its first month of life. The name may be given by the parents or preferably by a Lama. With a few outstanding exceptions, there seems to be no distinction between the name of the males and females. High Lamas always give their own name to a child as a blessing.

It is often on the name-giving day that babies are carried to temples, in their first outing, to give a offering to the Buddha.

Children in Tibet were once brought up along Spartan lines. One old custom, surviving to this day, is that babies from two to three months old are stripped naked and put in

the sun for hours even in the hottest months. But before they are exposed, butter is rubbed thoroughly on the baby's skin and is not washed off after sunning. The practice, believed to ensure good resistance to the rigorous weather of Tibet, is continued two or three times a month until a child is two or three years of age.

In Tibet, as elsewhere, an important source of misery is sickness. Human sickness (of which there are four hundred varieties, according to Buddhist pathology) is caused either by ignorance, by neglect, or malignant influences. When evil influences are at work, the only cure is through the power of the *Three Gems*, i. e. The Buddha, Dharma and Sangha. According to Tibetans, spirits capable of doing harm dwell not only around us but even within us. There are, for example, five families of celestial spirits in each human body. One lives on the top of the head, another above the right shoulder, a third and fourth under the armpits, and a fifth within the heart. The first is the most vital one. It must be identified by the astrologer in order to be propitiated constantly. The human soul, we are also told, travels around the body every day. One touch upon the point where it is resting can be fatal. Besides this, our horoscopic states render us especially susceptible to certain evil influences abroad. Thus, for everyone there are certain moments, days, months and years in which his life is in jeopardy.

On the other hand, quite a number of our physical disorders are brought about by our own ignorance and neglect. Hence, it is always wise to consult a Lama. When he is satisfied that no evil influence is at work, he will consult the use of medicine. According to Buddhist classification, medical science is one of the ten subjects of human knowledge. Tibetan medical science, besides borrowing abundantly from China and India, is said to be based on an important work discovered long ago at the sam-ye gompa. Many such works, covering a wide range of subjects have been discovered in Tibet. They are alleged to be books written by gods or sages

and hidden in secret places for the destined discoverer. This particular book is attributed to one Men-la, master of medicine, whose image is now to be seen at the medical college of Chakpori on the peak west of the Potala. Tibetan medical science in its most advanced stage is said to be inseparable from the study of the occult influence of stars on the human destiny. An expert, they say, is capable not only of diagnosing what is physically wrong with the patient but also of reading his fortune and that of his close relatives. When neither mantras nor medicines prove of any use, it means that the disorder is caused by *Karma*, and is inevitable.

When death occurs, the astrologer is consulted as to where and on what object the mind of the deceased rested in the last minute, what mantras are to be offered, which of the family members are to keep away from funeral ceremonies because of horoscopic disharmonies ; and the appropriate date and time for the funeral, as well as the direction in which the funeral journey is to begin.

For about 40 days, the Tibetans believe, the soul or spirit of the departed is kept in a state of "*middle being*"— a state intervening between this life and the next.* The family keeps up a fire in a *crockery* vessel suspended in the deceased's room, and three times a day a mixture of barley, butter, sugar, and sandalwood or other spices is poured into it. The "*middle being*" since it is bodiless, cannot subsist on substantial foods but only on fumes and odours. A learned Lama is invited to recite a special scripture (the *Book of the dead*)† to clear the way for the soul to its next round in the wheel of transmigration. When the preliminaries are done, the undertaker comes to do his job. To a Tibetan the body from which the soul has gone deserves no solicitude. It is stripped, the spine is broken in two, and the body is doubled up with the head between the knees. It is then bound with

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*.In Tibetan 'Bar-do'.

†Edited in English by Evans-Wentz.

white cloth and placed behind a cloth partition in a corner. A five pointed crown is put on its head. Tibetans think this is the way it came into the world. Butter-lamps and offerings are placed before it while a number of Lamas, preferably of the Red-Cap sect keep vigil day and night, chanting hymns and mantras like this one of which the authorship is ascribed to the first great Tibetan Buddhist king Śron-tsan-sgam-po. This present hymn is sung to the refrain of "*Om maṇi-padme hūṃ.*" It is not only a funeral hymn ; it is also chanted on solemn occasions, on fastdays, and other Chenrezig-Holidays on the 8th, 10th and full moon and new-moon days of the 1st, 4th, 6th and 7th months (Tibetan Calendar). The hymn was rendered into English by the late Lama Davasamdup.* It is as follows :—

Refrain

1.

Refuge mine and source of mercy, Teacher, Deity Protecting !

Whirled am I, yea, every being on the wheel of Births and Dyings.

Were our bones heaped up, they surely would outweigh the *Triple Loka.*

Then descend, O Lord, and grant me refuge. Thou my precious Guru !

Save me from *Saṁsāra's* whirlpool, highest, noblest Lord Chenrezi !

2.

Full nine months, the tenth preparing, in the womb my mother bore me,

Till of heat and cold the working forced me down the bony pathway.

* Published along with the Tibetan text in JASB Vol. XII 1916, p. 146-59.

Naked on the naked ground I fell and entered thus existence. Then descend, etc. etc.

3.

Impious though garbed in yellow, I am Prince most hypocritic.

Come unto my stature' fullness, unto manhood's years attained,

Still I find from birth and sickness, age and death no full salvation.

Then descend, etc. etc.

4.

Straight and strong was this my body in the days of youth and manhood,

Now it stoops and leans all forward, and from side to side it staggers.

From my mouth my teeth have fallen ; wish to chew my food is bootless.

Then descend, etc. etc.

5.

My once handsome face is wrinkled, furrow deep o'erlaid on furrow.

Dimmed the lustre, weak the vision, of my eyes once bright and piercing.

Forms and scenes I see but dimly. In my walk I halt and totter.

Then descend, etc. etc.

6.

Hard of hearing I am rendered, laughed at, made a mock by others.

My once strong and manly figure, reft of seemly form substance,

Now is but a bony framework with a flabby skin
o'ercovered.
Hard for me to win by labour even the scantiest food
and raiment.
Then descend, etc. etc.

7.

Now grown weak and old and ugly, wretched, woeful
my appearance.
Never youth now heads my counsel, rather do they
cheer and flout me.
Grieved and hurt I utter curses. Dead I wish myself
and others.
Then descend etc. etc.

8.

By decree of *Karma's* mandate, piercing pangs of
sickness seize me.
As is solar, lunar splendour swallowed up by envious
Rāhu,
So the brightness of my visage fails and fades to
sickly pallor.
Then descend, etc. etc.

9.

Now come friends and kinsfolk anxious round the
bedside of the sufferer,
Pressing on him food and dainties, which, alas! are
left untasted.
Vain their various arts to cure him; fail alike priest
and physician.
And the body's filth is voided, where it lies, upon the
bedclothes.
Then descend, etc. etc.

10.

Rich food only rouses his loathing. Shrinks his upper lip all pallid.

Downward droop the nostril corners. All his teeth are full of foulness,

Nothing is there that doth please him save a draught of clear cool water.

Draweth nigh the hour of parting, and his last requests he stammers.

Then descend, etc. etc.

11.

Fondly, anxiously, he gazes on the face of friend and kinsman.

Seek his hands, the hands and clothing of all those he leaves behind him.

More and more gives forth his body coming death's peculiar odour.

Then descend, etc. etc.

12.

All his days and deeds are ended; nearer draw the pangs that sunder.

Matter from the comrade Spirit, sure and certain as night's coming.

Or to a light that flickers, when, oil spent, it soon must vanish,

He can stay no moment longer or withhold the parting spirit.

Then descend, etc. etc.

13.

Clutch and claw the nerveless fingers. "O, I die!" he cries, appealing

When has ceased the laboured breathing, then is known that life has parted.

Friends and riches left behind him, he must go alone his journey.

Then descend, etc. etc.

14.

Sinks inert the earthly portion, and uncoils the nervous spiral situate in the navel region, and the limbs can move no longer.

Cold and clammy perspirations glaze the eyes, bedew the features.

Then descend, etc. etc.

15.

Then subsides the watery portion, and uncoils the nervous spiral

In the heart's recesses seated, and is lost the sense of feeling.

Nose and mouth outside are parched; dry are also both the nostrils.

Then descend, etc. etc.

16.

Sinketh next the fiery portion. This uncoils the nervous spiral

In the throat's base situated, and departs all heat of body.

No more food or any liquid can adown the throat find passage.

Both the hearing organs fail him; outward sounds rouse no impression.

Then descend, etc. etc.

17.

Next gives way the aery portion ; back uncoils the nervous spiral
Seated in the brain's recesses. Then doth fail the inward breathing.
And the rattling and the gurgling, tongues and utterances paralyses.
Then descend, etc. etc.

18

Down doth fall the spark of *Bodhi*, white and bright and blinding, glaring ;
Up ascends the life-spark vital ; where they meet it gloeth fiercely.
Paralysed is central nerve-path ; sight is sealed in gloom and darkness.
Then descend, etc. etc.

19.

Then eighty powers of knowing gradually are extinguished.
Mahāmudrā's light refulgent fills the chamber intellectual ;
Shines that light in its true nature, supersensuous, transcendent.
Then descend, etc. etc.

20.

Then approach the Lamas pious, sanctifying rites performing,
Food and drink from friends and kinsmen receives the body lifeless,
And the name it bore is shouted as their breasts fits belabour.
Then descend, etc. etc.

21.

Next the limbs are harshly doubled, bound with well-
spun cordage hempen.
Loving friends "Good-bye !" now utter, as their bitter
tears are falling.
From its customed bed is taken corpse to final place
of resting.
Then descend, etc. etc.

22.

Either then the form is carried to the top of rock or
mountain,
Chopped and quartered, flung to vulture, fox or dog
or wolf or jackal.
Welcome banquet thus providing bird and beast that
live on carrion.
Then descend, etc. etc.

23.

Or adown the stream 'tis floated, down some torrent's
rushing waters.
Urine, blood and pus commingling with the elements
surrounding ;
Flesh and fat there gnaw and nibbled by the greedy
fish and others.
Then descend, etc. etc.

24.

Or the body is consumed, placed upon the pyre
funeral,
Changed into a heap of ashes, flesh and skin and bone
entirely,
And they sniff the smell of burning, the *Gandharvas*
and *Apsaras*.
Then descend, etc. etc.

25.

Or below the earth 'tis burried, giving forth a stench most loathsome.

Countless worms and hateful insects suck, and creep and crawl about it,

In the skin and flesh delighting, on the carcase richly feasting.

Then descend, etc., etc.

26.

Seized is all the wealth and riches by the person gone up-gathered.

But with *Karmic-fruit* down-weighted of his ways that were of evil.

He is to the awful presence of the Lord of Death conducted.

Then descend, etc., etc.

27.

Down the slope so deep and dizzy of the three most wretched regions,

Aimless, cheerless, all uncertain, like a poor storm-driven feather

Karmic-winds do drive the spirit whither dangers wait in ambush.

Then descend, etc. etc.

28.

Wherefore now, though youth, the better part of life, has passed all vainly
Henceforth do I firm determine, well to spend my life's remainder.
Staunch in aim while life shall last me, thou shalt ever be my master.
Then descend, O Lord, and grant me refuge, thou my precious *Guru* !
Save me from *Saṁsāra's* whirlpool, noblest Lord, Chenrezi !

Oṃ Maṇi Padme Hūṃ !



APPENDIX I

A legend of the Origin of the Śākya-Race.

Gautama the Buddha belonged to the Śākya race, and it is claimed by the Tibetans that this race is one of the oldest of the world, at least of our world-period. The legendary account, which has been translated by the celebrated Hungarian scholar and Bodhisattva Csoma de Körös, is of much interest, for it gives us an idea how this earth came into being again. A first creation of the universe is not recorded by the Buddhists because it is beginningless ; world-periods come and pass endlessly. The legend belongs to the Sūtra (mDo) class of the Kangyur,* and was published by the JASB at Calcutta in 1912. The book, however, is out of print and difficult to get now-a-days. I think it proper to give to the students of Buddhism and to the general public an outline of the legend.

"On a certain occasion, when Śākya (Gautama Buddha) was in the Nyagrodha grove, near Kapilavastu, many of the Śākyas that inhabited Kapilavastu, being gathered together in their council-house, questioned one another, saying "intelligent ones" whence sprang the Śākya race ? What is the origin ? What is the cause or reason thereof ? And what is the ancient national descent of the Śākyas ? If one would

*Tibetan spelling ; bkaḥ-ḥgyur.

come to us, and ask us about these points, we could not tell him whence the Śākyas originated. Come, let us go to Bhagavān (Lord Buddha) and ask him on the subject, that we may abide by his saying."

Thereupon a very great number of the Śākyas inhabiting Kapilavastu went to the place where the Bhagavān (the Lord) was, and after having made their salutation by prostrating themselves at his feet, sat aside.

Having addressed him by the term, *btsunpa* (venerable Sir) they repeated how they had assembled, on what subject they had talked, and how they had resolved to come before him; and then they begged of him, that he would acquaint them with those things that they might afterwards tell to others.

Bhagavān thinking that, should he himself tell the history of the ancient national descent of the Śākyas, then the *Tīrthikās* and *Parivrājakas* (or they that are not his followers) would say, that Gautama tells whatever he pleases, to praise himself and his tribe. Not to give them an opportunity for using such expressions, he reflected within himself, who were there among his disciples, who could tell in an instructive manner, the ancient descent of the Śākyas.

Perceiving Maudgalāyana to be present, and judging that he was a fit person for that purpose, he spoke to him, saying: "Maudgalāyana, be you empowered by me to tell the monks, in an instructive manner, the ancient descent of the Śākyas." He nothing loth, assented. In order to collect his ideas on the subject, Maudgalāyana entered into a deep meditation, wherein he saw the whole story. Recovering from his meditation he sat down on a carpet, spread on the ground, in the middle of the monks. Then he addressed the Śākyas of Kapilavastu; in the following manner:—

"Gautamas! when this world was destroyed (by fire), the

animal beings* mostly were born again amongst the gods, in that division of heaven which is called that of "*clear light*" (Skt. *Ābhāswara*). And they resided there for a long period having an intellectual body, perfect in all its members and limbs, of a good colour, shining by itself; they walked in the air or heaven, and their food consisted of pleasures only.

At that time this great earth was mere water. It consisted of one ocean only. At length, on the surface of that ocean there was formed by the air a thin substance, like skim on the surface of boiled milk (Apparently the ocean consisted of boiling water) that grew hard and covered the whole surface. That earthly essence was of a fine colour, odour, and taste. The colour like that of fresh butter and the taste like that of refined honey. Descendents of Gautamas! Such was the beginning of this world.

Then, some animal beings in *Ābhāswara*, having finished their lives, were born again to taste of the condition of man on this earth. They were produced from mind with a perfect body (they had an intellectual body), having all their limbs and members entire ; they had a fine colour etc.

There was at that time in the world no sun, no moon, no stars, no distinction of time, no moment, no minute, no night and day, no month and year. No distinction into male and female sex. They were all called by this one name, animal-being (Tib. *Sems-chan*).

Afterwards an animal being, of a covetous nature, tasted with his finger's top of the earthly essence, and the more he tasted the more he liked it, and the more he liked it, the more he ate thereof, till little by little he ate a mouthful. Other animal beings having observed him, they likewise did the same.

When those animal beings had eaten, successively, each a mouthful, then entered into their bodies solidity and

*The Tibetans make no difference between the living beings but call them collectively 'animal beings' included human beings.

heaviness. The brightness of their colour vanished, and then arose darkness in the world. Gautamas! after there had morally arisen darkness in the world, the sun and moon appeared, and so the stars also, and the distinction of time into moment, minute, night and day, month and year, began. They that had eaten but little of that food, were possessed of a fine complexion or colour, they that had eaten much became of a bad colour, and so from the measure of food, there arose among them two species of colour.

"Ha' Animal being! I have a good colour, thou hast a bad colour!" thus spoke contemptuously one animal being to another. On accout of the evil of such proud talk with respect to colour, that earthly essence disappeared. Gautamas! The fatty substance of the earth having disappeared, the animal beings gathering together, uttered lamentations; and recollecting what a fine flavour it had, they regretted much its loss; but they could not tell in words their sentiments.

Gautamas! After the greasy substance of the earth had vanished, there arose a sugar-cane plantation, of a fine colour, odour and taste. The animal beings passed afterwards a long time by living on that food, until the same cause led to its disappearance.

Gautamas! After the sugar-cane plantation had vanished there came forth clean and pure *sālu* (rice), without being ploughed or sown, having no straw, no husk, no chaff; if cut in the evening it ripened again till the next morning. The animal beings passed a long time living on *sālu*.

From the use of that fruit there arose the distinction of sexes. Some of the animal beings became males, and some females. The different sexes regarded each other with fixed eyes. The more they regarded each other, the more they became affectionate and desired each other. Being observed by others, they were reproached by them for their actions and hated. They threw on them stones, clods etc. (in the same

manner as they do now-a-days, at the celebration of nuptials, cast or sprinkle on the bride scented powder, perfumes, chaplets, clothes, and parched rice, saying, "May you be happy", at which they said, "Why do you thus abuse us now, is there no other proper time for telling us these things?" Gautamas! Thus what in ancient times was regarded as an immoral action, is now taken for a virtue. They restrained themselves for a time. But afterwards not being able to contain themselves, they commenced to make some covert, or hidding place, whither they might retire from the sight of others to satisfy their lust; saying repeatedly. We will practise here what is not to be done. *Khyim*, *Khyim*; covert, covert, or house, house.

Gautamas! This is the beginning of building houses.

They used to gather in the evening the *sālu* that was required for the evening repast, and in the morning that which they wanted in the morning. Afterwards it happened that a certain animal being once gathered *sālu* in the evening for the next morning also. When he was called on by another animal being to go and gather *sālu*, he said to him; "O animal being, take heed of thine *sālu*, I have brought yesterday-evening the *sālu*, which I require this morning. Then the other animal being reflected within himself thus: "Ah, well then! I shall hereafter take *sālu* for 2, 3, nay for 7 days at once." He did afterwards according to what he had said. Then an animal being said to him, "Come, let us go to bring *sālu*," He then said to him, "O animal being, take care for thine own *sālu*, I for myself have brought at once, for seven days." Then that animal being reflected within him thus "O well, very well, I shall take at once for fifteen days or for one month. And he did accordingly. When the *sālu* had been taken thus, in anticipation, by these animal beings, there grew afterwards *sālu* that was covered with straw, husk, and chaff and when cut down, grew not again.

Then those animal beings assembled together, and reflected on their former state thus; (Here follows a repetition

of the stories described above respecting the several changes that took place in the state of the animal beings. How perfect they were formerly, and how degenerate they are now).

Afterwards, Having gathered together, some of them said, "We must measure out the land and assign the boundary of each property: saying, "This is thine, and this mine." Accordingly, they measured and divided the land, and erected land-marks.

Gautamas! This is the first time in the world that men commenced to erect land-marks. This also was a natural consequence.

It happened afterwards that an animal being, who had his own *sālu,* took away that of another without its being given to him (i.e. stole it). Other animal beings having seen that, though he had his own *sālu* he had taken away that of another, without its having been given to him, they said thus to him: "O animal being! thou having thine own *sālu,* why takest thou that of another, without its being given to thee?" They seized him and dragged him on this and on that side, and took him into the congregation, and then reproved him thus, "Sirs! this animal being having his own *sālu,* has taken away three times that of another without its being given to him."

Then those animal beings said to him thus; "O animal being, thou having thy own *sālu,* why takest that of another, which he had not given to thee? Oh! animal being! go now away, henceforth do not act in this manner." Then that animal being thus said to the others: "Intelligent beings! this animal being having dragged me on this side and on that side, on account of the *sālu,* taking me into the congregation, has also abused me (with his language)." Then those animal beings thus said to that animal being, "Ha! animal being! after having dragged this animal hither and thither on account of the *sālu,* and having brought him into the congregation too, why hast thou abused him? Oh! animal being, go thou now thy way, hereafter do not do thus."

Then those animal beings reflected with themselves thus, Intelligent beings! On account of *sālu*, one is dragged hither and thither and is rebuked also in the congregation. But we should meet, and from among us we should elect one (who is of a better complexion and of a more handsome countenance, more beautiful, more fortunate, and more renowned) to be the master and proprietor of all our fields or lands. He shall punish from among us those that are to be punished. He shall reward those that merit to be rewarded. And from the produce of our lands we shall give him a certain part, according to a rule.

They accordingly met and elected one as their master, the proprietor of their lands, and the arbitrator of their controversies, saying to him: "Come! animal being, punish from among those that are to be punished, and reward those with a gift, that merit to be renumerated; from all the products of our lands we will pay you a certain rate, according to a rule." Afterwards on both sides, they did accordingly. Since he was carried (or honoured) by a great multitude of animal beings, he was called *Mang-pos-burva*; Skt. *Mahā-Sammata*, "Honoured by many."

Gautamas! at the time of *Mahā-Sammata*, man was called by this name, "*Animal being*".

The following five leaves are occupied with an enumeration of the descendants of Mahā-Sammata down to Karna (Tib. rNa-va-chan) at Potala (Tib. Gru-bDsin, the harbour which is the ancient Potala, or the modern Tatta at the mouth of the Indus. The palace of the Dalai Lama at Lhasa has derived its name from the Indian harbour Potala). Karna had two sons, Gotama (Skt. Gautama) and Bhāradhvāja. The former took the religious character, but being afterwards accused of the murder of a harlot, he was unjustly impaled at Potala, and so the latter succeeded to his father. He died without issue, hence the two sons of Gotama inherited

the Kingdom. They were born in a praeter-natural manner. From the circumstances of their birth, they and their descendants are called by several names; as *Yan-lags kyes*; (Skt. Āngirasa), *Nyi-mahignyen*, (Skt. Sūrya Vanśa), Gautama; *Bu-ram shing-pa** (Skt. Ikshwāku). One of the two brothers died without issue so the other reigned under the name of Ikshwāku. He was succeeded by his son, whose descendants (one hundred in number) afterwards successively reigned at Potala, Gru-hDsin. The last of them was Ikshwāku Viruddhaka. He had four sons. After the death of his first wife, he married again. He obtained the daughter of a king, under the condition that he shall give the throne to the son that shall be born of that princess. By the contrivance of the chief officers, to make room, for the young prince for succession, that king ordered the expulsion of his four sons.

They, taking their own sisters with them, and accompanied by a great multitude, leave Potala, go towards the Himālayas, and reaching the bank of the river Bhāgirathī settled there, not far from the hermitage of Kapila the Riṣi† and live in huts made of the branches of trees. They live there on hunting, and sometimes they visit the hermitage of Kapila the Riṣi. He, observing them to look very ill, asks them why they were so pale. They tell him how much they suffer on account of their restraint or continence. He advises them to leave their own uterine sisters, and to take themselves (to wife) such as are not born of the same mother with them. O great Riṣi! said the princes, is it right for us to do this? Yes, Sirs, answered the Riṣi, banished princes may act this way. Therefore, taking for a rule the advice of the Riṣi, they do accordingly, and cohabit with their non-uterine sisters, and have many children by them. The noise of them being inconvenient to the Riṣi in his meditation, he wishes to change his habitation. But they beg him to remain there

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*Also called Hphags-skyes-pa,

†A great sage.

and to design for them some other ground. He therefore makes them out the place where they should build a town; since the ground was given to them by Kapila, they called the new city Kapilavastu. They multiply there exceedingly. The gods seeing their great number, show them another place for their settlement. They build there a town, and call it by the name of *Lha-btsan* (shown by the god).

Remembering the cause of their banishment, they make it a law, that none of them hereafter shall marry a second wife of the same tribe, but that he shall be contented with one wife.

At Potala, the king Ikshwāku Viruddhaka, recollecting that he had four sons, asks his officers what has become of them. They tell him, how for some offence His Majesty had expelled them, and how they had settled in the neighbourhood of the Himālaya, and that they have taken their own sisters for their wives, and have multiplied greatly. The king, being much surprised on hearing this, exclaims several times; Śakya! Śakya! Is it possible! Is it possible! (or O daring! O daring!) (Tib. phod-pa) and this is the origin of the Śākya name.

After the death of Viruddhaka at Potala, succeeds his younger son. On his dying without children, the banished princes successively inherit. The three first have no issue; (an enumeration of the princes who reigned at Potala) afterwards Ikshwāku follows, and then ends the narration of Maudgalāyana. Śākya (Lord Buddha) approves and recommends it to the priests.*

Remarks by the author :—

The legend has been given to illustrate another "Creation-story" from a non-Jewish-Christian point of view.

*According to a Chinese version: '*Life of S'ākya Buddha*' (*The Shih-Chia-Tu-Lai-Ying-Hwa-Lu*) compiled by Bhikṣu Pao Ch'eng of the Ming-Period, it was the Hindu god Indra who created the S'ākya race thus: a young recluse of very ancient times, was murdered by robbers. Indra raised from the spilt blood of the monk a man and a woman, they became husband and wife and founded the S'ākya race. The murdered recluse had been a noble, descended from king Ikshwāku.

APPENDIX II

On the 'Twilight Language' in the Dhammapada.

The famous *Dhammapada* (the way of the Doctrine) is a Theravādic-scripture and very popular. There is also a similar though larger collection of the sayings of Lord Buddha in Sanskṛt. It is called Udānavarga and was for the first time translated into English by W. W. Rockhill in 1883.

In the two gāthās (verses) of the *Dhammapada*, No. 294-295 we read the strange sounding words.

Verse 294."Having slain mother, father, to warrior kings and having destroyed a country together with its revenue officer, ungrieving goes; the Brāhmana (priest)."

in Pāli : "*Mātaraṃ pitaraṃ hantvā,*
rājā no dve ca khattiye,
raṭṭhaṃ sānucaraṃ hantvā anigho yāti brāhmaṇo."

In A. P. Buddhadatta Mahāthera's edition of the *Dhammapada* (Colombo) he says in his commentary to the above verse: "This is a figurative expression; the true meaning is :—Having destroyed craving, conceit, two views of eternalism and nihilism, sense avenues and sense-objects, together with attachment, the Arahant goes without any grief."

Professor N. K. Bhagwat, noted Pāli-scholar of Bombay,

comments on the verse 294 of the *Dhammapada* as follow : "On destroying craving (*Tanhā*) egoism (*Asmimanā*) ; the two extreme heresies of annihilation or eternal existence (*uccheda* and *sassata*), with the attending sixty-two wrong views ; and the entire realm (*raṭṭha*) of the twelve seats of consciousness (*āyatanāni*) —a Bhikkhu who has shut out evil thoughts becomes free from suffering."

> Verse 295. "Having slain mother and father, two Brāhman kings, and having destroyed the (path haunted by a) tiger, as the fifth, ungrieving goes the Brāhman."

Buddhadatta's commentary : "Two Brāhman kings are the two views of eternalism. *Veyyaggha-pañcanaṁ* is used to denote the five Hindrances, viz. sensuality, ill-will, torpor of mind or body, worry and wavering."

Professor Bhagwat's commentary is as follow :

> "On destroying (*Tanhā*), egoism (*Asmimāna*), the two extreme heresies, with the tiger of obstructions (*nivaranani*) as the fifth, a Bhikkhu who has shut out evil thoughts, becomes free from suffering."



APPENDIX III

Notes on the "Wheel of Life".

The Pratītya Samutpāda or the 12 chains of Interdependent Origination are, in Tibetan symbolism, represented as the Wheel of Life, also called the Wheel of Becoming. In almost every Lama monastery there is a colourful large painted Wheel of Life and it illustrates the nature of Saṁsāra, the world of transmigration with its six realms in which human beings can be reborn. (The beginning is made at the top and is going round to the right). Behind the Wheel, often the angry face or Mahākāla (The Great Time) is seen biting with its teeth into the Wheel, symbolical for 'Teeth of Time.' His two hands and feet are likewise grasping the wheel. His head is decked with a crown of human skulls, symbolical of the impermanance of human life. The six realms of transmigration are : the world of gods (devatās), the world of Asurās (demons), the realm of the *pretas*, the hungry ghosts, the nether-worlds (not hells but lower states of life), the animal-world and the world of the human beings.

In the middle of the Wheel there is a pictorial representation of the root evils, of craving, hate and delusion, the origin of all sāṁsāric life, symbolized by three animals. A red cock stands for greed or craving, the green snake for hate, and the black pig for delusion. These three animals are biting each other and thus forming another wheel or circle

as the hub of the Bhavaçakra (in Tib. srid-pahi hkhor-lo.) The pleasure of the gods in heavenly worlds is represented by music and dance. But their temporary sorrowlessness make them forget that they have to return to human life after their stock of merits (mostly pride but connected with good actions which caused their rebirths among the gods) is exhausted. In the Śrī-çakrasambhāra-Tantra there is an interesting passage telling, that rebirth among gods is not as desirable as it looks from the ordinary human point of view, for even gods are subject to disease and death and worse than that is, that at the end of their time, the godly body fades, loses his brightness, gets a bad colour and an evil stench issues from it so that the other divine beings keep away from him. Also the mental sufferings of a god who feels that he is on the way out of heaven are indeed very great, for he doesn't know what to do in order to avoid rebirth in the world of men with all its sufferings, but there is no way out of the dilemma and there is no merit accumulated during his sojourn in HEAVEN, therefore, the Law of Karma, which does not except even the gods, force him back to this or another worlds where there are mortals. According to the Buddhists, a rebirth among gods, although the possibility is neither denied by Mahāyāna nor by Hinayāna Buddhists, is not to be striven after, because such a rebirth will only delay the attainment of Buddhahood and Nirvāṇa.

In order to symbolize the opposite of heavenly pleasures, the Tibetan creators of the Wheel of Life have below the wheel painted a representation of "infernal tortures," but by no means are such tortures the punishments of any Divine Judge, but it is our own Karma, our own actions which bring us to the infernal states of life, which are not to be looked for in another world with devils roasting the wretches over fire or cooking them like chickens. All such representations are only symbolical, but this cannot be said for the Catholic hell, for there everything is accepted to be real and true to the letter, otherwise the unbeliever will have to go to hell.

Further the Wheel of Life represents, birth, growth, mating, disease, old age and death. Avalókiteśvara (Chenrezig) is to be found in all the six realms in order to preach to the beings born here. A. K. Gordon has published on page 21 of the book "*Tibetan Art*" (1952) a reproduction of the Wheel of Life. There is also a sample of it in Wadell's book "*Tibetan Buddhism or Lamaism*". In Lama A. Govinda's book, "*Grundlagen tibetlscher Mystik*" there is likewise a drawing of a Bhavaçakra, (or Kālaçakra).



APPENDIX IV

Additional Notes To Chapter V & VI
(*Buddhist Iconography* I-II).

Mudrā, is popularly known as "mystical pose of the hands." Usually there are 108 mudrās, of which 55 are commonly used. The term is derived from the Sanskṛt root *'mud'*, and it means "to please," it is called in that sense because it delights the devas or Yi-dams, Buddhas etc. The different mudrās, the positions of the hands and attitudes of the body are very essential in both the Hindu and Lamaist mode of worship (Sādhanā). The Hindu scripture "The Gheranda-Samhitā" which deals with the Tantric Hatha-Yoga, says that the knowledge of yoga-mudrās grants all *Siddhis* (perfections), and that their performance produces physical benefits such as stability, firmness, and cure of diseases. (condensed from "Introduction to Tantra Śāstra" by Sir J. Woodroffe, pages 93-94.) The Roman and Greek Catholic Churches also make use of a number of mudrās as can be observed during their many ceremonies and Holy-Masses.

Yantra, is a diagram used during the maṇḍala ritual of both Hindus and Buddhists. The yantra can either be engraved or drawn on metal, paper or other substances. For every ritual a different yantra is required and it is a subsitute for an image of a Buddha or Yi-dam. The letters of the Sanskṛt alphabet and the root syllables called bīja are inserted around

or on different parts of the yantra. According to the Hindu and Buddhist Tantras, the yantra has the purpose to invoke the particular Devatā or Yi-dam to be present. After all these preliminaries have been gone through by the Sādhaka, the essential ritual may begin. The maṇḍala, yantras, mudrās etc. are auxiliaries in order to enable the Sādhaka to keep his mind and actions controlled, so that no other thoughts may enter, hence the body, hands, feet, speech and mind participate into the ritual, otherwise there will be no success.

ADDITIONAL NOTES*

To page 1.

The Lumbini garden was called after King Suprabuddha's wife, the mother of Yas'odharā. About 200 years after Buddha's Parinirvāṛṇa King Ashoka visited the place and erected up a stone pillar on which is written; "Here the Buddha was born." The pillar still stands at the same place.

Siddhartha means "He who has reached his goal."

To page 2, footnote:

The late Danish Pāli-scholar V. Fousböll edited the *Jātakamālā* in seven volumes in the years between 1877—1897, in Pāli and not in Latin as I have by a confusion mentioned, the *Dhammapāda* was, however, by the same scholar translated into Latin.

To page 11:

Tathāgata is the epithet by which Lord Buddha called himself, the meaning of this Sanskṛt word is: "He who thus has come" (as the previous Buddhas).

To page 25:

Uposatha—ceremony is on the Buddhist monk's fast and confession day but also the day when lay people keep instead of the usual five precepts (*pancha-s'ila*), the 10 precepts (*dasa-s'ila*).

To page 47, footnote 2:

Traditionally the *Panchen Lama* is residing at the monastery of Thrashilhunpo near Shigatse, South-Tibet. After his return from Peking in 1959, it is said that he has taken residence in a newly built palace at Lhasa.

To page 167:

Gandharvas are celestial musicians and *Apsarās* celestial nymfes of the Hindu pantheon.

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* For additional notes on pages 3, 36 and 59, please see Appendix V (A).

APPENDIX V

The Buddhist Scriptures of Tibet.

The Tibetan Buddhist scriptures are most numerous and are collected in two main versions and divided in two classes.

The bkaḥ ḥgyur.

The bkaḥ-ḥgyur, popularly known as Kangyur i.e. the translation of the Buddhas precepts (translated from the Sanskṛt).

1. *Dulwa*, or Discipline (rules for the Lamas) (Vinaya) 13 volumes.
2. *Sher-chin*, or the transcendental Wisdom (the Prajñā-Pāramitā, Sūtras of the Śūnyavāda). 21 volumes.
3. *Par-chen*, or association of Buddhas (the Avatamsaka), the mystical Gandha-vyūha-Sūtra delivered by Śākyamuni. 6 vols.
4. *Kon-tseg*, or the Jewel-Peak (Ratnakùta) a collection of various Sūtras. 6 vols.
5. *mDo*, or the Sūtras. Various Sūtras of both Mahayāna and Hinayāna Buddhism. 30 vols.
6. *mYang-das*, or the treating on the doctrine of deliverence from Saṁsāra (The Mahāparinirvāṇa-Sūtra) 2 vols.

7. *rGyud*, or the mystical doctrines (Tantra) 22 vols.

2.

The bsTan-hgyur.

The Tangyur (bsTan-hgyur) is a collection of 225 volumes and deals with various topics.

1. Tantra, or the mystical Doctrines of the Vajrayāna (branch of Mahāyāna-Buddhism) dealing chiefly with the interpretation and explanation of these doctrines.
2. *mDo*, or the Sūtras, are various works dealing with the esoteric doctrines of the Sūtras in the light of esoteric interpretation. The mDo deals also with the works of Nāgārjuna, Āryadeva, Maitreya and Asaṅga, and besides this with medicine, astrology, oracles etc.



APPENDIX V (A)

Additional Notes

To page 3, footnote III.

Budha the fourth planet in the Hindu Astrological system is represented as wearing a yellow garment and holding the pike ; he is also adorned with a yellow garland and smeared with a yellow anointment. He holds in his hands a sword, a shield and a club. Budha stands on a lion, and is in the '*varada-mudrā*' (Giver of Boons). Sometimes he has four arms. Because of the similarity in the names, Budha and Buddha and because of the yellow garment, the confusion might have occurred in the Purāṇas.

To page 36.

Ton-mi (or Thon-mi), son of Anu, resided in Magadha (Bihar) in A. D. 630–650. There he got his surname Sambho-ta i. e. a native of Bhot (Tibet), or the excellent Bhota (Tibetan). He introduced 34 letters shaped partly after the form of some of the '*Lantsa*' characters, a reformed and ornamental kind of the Devanāgari script.

To page 59.

In the introduction to Vol. II of '*Sādhanamālā*' (Baroda 1928), edited by Benoytosh Bhattācharya M.A., Ph. D., it is said on pages CXXV–CXXVI : "It may be frequently seen from the text of the *Sādhanamālā* (in Sanskṛt) that the deities

sometimes present a very fierce appearance and are invoked in terrible rites......This perhaps, the authors of the Sādhanas considered incompatible with the theory of compassion and a few indirect explanations to clear up the point are not wanting in the *Sādhanamālā*. For instance :

"After making my obeisance by my head to Lord Yamāri who is of dignified appearance, internally compassionate but externally terrific for the good of all beings, I write this procedure of worship for the benefit of all."

> "People who are stricken down with the misery of poverty, what desire can they have for the rites laid down by Sugata (Buddha)? It is for this reason it seems that Jambhala in his anger assumed the terrific form of Ucchuṣma."

This, however, is not the whole explanation, it can be misunderstood as meaning that poor people are unable to perform Sādhanas. Needless to say, that such an attitude is unknown to Buddhism. What is meant in the above verse is ; that people who perform evil actions and hold corrupt views are spiritually poor and so not fit to perform the Tāntric-rites. Therefore, in order to 'frighten them' the Lord Jambhala assumed a terrific form, and indeed, people with poor understanding, evil passions, prejudice etc. are most frightened by these terrible forms of the Tāntric Yi-dams. Only when they give up all vices and live a saintly life, they will be able to grasp the deeper meaning of the Sādhanas and of the so-called terrible deities, which, however, in fact are nothing but the figurative representations of their own feelings, waves of thoughts and evil tendencies etc.

The next passage of *Sādhanamālā* runs like this :

> "On who is persistently a hater of the preceptor and is adversely disposed towards the three Jewels (Buddha, Dharma and Saṅgha) and immolates many animals is eaten up raw by Mahākāla."

It is useless to give the comment of B. Bhattacharya on this passage, for it is quite inadequate. The true interpretation is as follows : "Mahākāla the figurative representation of the GREAT TIME i. e. Eternity, will eat the offender ; that is, the offender will, due to his vices, almost eternally wander in Saṁsāra and be chained on the 'Wheel of Life' (or Time) for an almost limitless time. The Round of Births and Deaths (Saṁsāra) is however, not eternal for the individual, there is the way of escape as shown by Lord Buddha. There is no being so wretched in this world, who could not in the end, reach *Bodhi*, the highest Enlightenment. Mahākāla is Eternity in itself, but the beings are not eternal as individuals ; they will all merge within the Dharmakāya, the true Body of the Law, and become one with the ONE.



APPENDIX VI

The intermediate state (Tib. Bar-do)

When a human being dies and is going to be reincarnated as a human being, when the time of his death is approaching he sees these signs : he sees a great rocky mountain towering above him like a shadow. He thinks to himself, "The mountain might fall down on top of me," and he makes a gesture with his hand as though to ward off this mountain. His brothers and kinsmen and neighbours see him do this, but to them it seems that he is simply pushing out his hand into the space. Presently the mountain seems to be made of white cloth and he clambers up this cloth. Then it seems to be made of red cloth. Finally, as the time of his death approaches he sees a bright light, and being unaccustomed to it at the time of his death he is perplexed and confused. He sees all sorts of things such as are seen in dreams, because his mind remains confused. He sees his future father and mother making love, and as if seeing them a thought crosses his mind, a perversity arises in him. If he is going to be reborn as a man he sees himself making love with his mother and being hindered by his father; or if he is going to be reborn as a woman, he sees himself making love with his father and being hindered by his mother. It is at that moment that the Intermediate Existence is destroyed and life and consciousness arise and causality begins once more to work. It is like the imprint made by a die; the die is then destroyed but the pattern has been imprinted.

Translated from the Chinese version of the 'Saddharma-smṛtyupastana-sūtra' by Takakusu.

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CORRIGENDA

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8	25	life of monk	life of a monk
14	17	Livlihood	Livelihood
15	6	Dharmacakrasutra	Dharmaçakrasūtra
15	27	Pali	Pāli
17	second last	Pali-cannon	Pāli-Canon
19	4	Footnote-mark	to line 16 after (1954)
24	14	Vināya,	Vinaya
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106	footnote	The Buddhist Creed	The three Refuges,
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